CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE XII. 57.

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, OCTOBER 4, 1834. NO. 686.---VOL. XIV.—NO. 8.

RELIGIOUS MISCELLANY.

The following statement and remarks of the Rev. Mr Brooks, who has just returned from England, were first published in the "Christian Reformer" and copied into the "Christian Pioneer." Mr Brooks wrote, as will be perceived from his own account, under some disadvantages; but we believe there is no essential inaccuracy in the facts, and every thing is commendable in the spirit of his remarks.

REV. C. COLTON'S MISREPRESENTATIONS OF UNITARIANISM IN AMERICA.

A friend having called my attention to some statements made by the Rev. Calvin Colton, an American clergyman, and repeated in the various periodicals, asserting the decline of Unitarianism in the United States, I feel happy in being able to state a few facts, as examples which may guide those who, having the American Unitarian documents, wish to pursue the subject through its details and proofs. As this is the first time the name of the reverend gentleman has been known to me, I am wholly unable to say how elevated his standing is, or how extensive credit is usually given to his assertions. As his statements may have some weight here, I feel bound to correct them, and this without imputing to their author any intentional misrepresentation. He says, "In Boston and Massachusetts Unitarianism did once obtain a footing and an ascendency of influence—all this before the people had become awake to its advances. Andover Theological Seminary was established and Amherst College since." Then, speaking of Unitarian congregations, he says, "They are comparatively few and greatly on the decline—they are thoroughly checked in all parts of the country, and are rarely able to set up a new congregation, while the orthodox sects are multiplying in all directions." This writer dates back to the establishment of the Andover Seminary, and asserts that this, with other helps, has caused Unitarianism "greatly to decline," and that Unitarians "are thoroughly checked in all parts of the country!"

As I have not with me a single Unitarian document, by which I can state exact numbers and dates, I shall confine myself to a few well-known cases, and those of very recent origin compared with the period above noticed. I believe that my impression accords with all the Unitarians of America, that Unitarianism instead of being "greatly on the decline," and instead of being "thoroughly checked in all parts of the country," was never advancing more steadily and hopefully than at the present time. We are not so narrow as to suppose that names are of much consequence. If we can see men receiving correct views of Christianity, correct views of God, and of Christ, of human duty and human hope, we joyfully hail all such as accessions to our ranks, and count them among the opposers of Calvinism and Trinitarianism.—That there have been rapid and numerous accessions of this kind, and some of them very recent, is most true.

We have a large and highly respectable class of Christians who call themselves *Lutherans*. They have published, under the authority and sanction of their whole church, a prayer-book, and hymn-book. These books are now in use throughout their church. If this extensive and peaceful sect had been Trinitarians and Calvinists, they surely would not have omitted these tenets in such publications. Yet these doctrines are carefully avoided in both books. Now their congregations are far from being "on the decline;" very far from being "thoroughly checked." And what is true of the numerous and enlightened sect called *Quakers?* Have there been no recent changes of opinion? Look at the pamplets and volumes, pro and con, issued in connexion with the eventful history of Elias Hickes! You will hear their accusers asserting that all the Quakers are turning Unitarians. This is not true: but it is true that, out of many thousands, vast majorities have come over to the ranks of the liberal Christians—including the most highly cultivated and influential. And what is true of that zealous and efficient sect called *Christians?* The last reports which I saw, announce conversions throughout the Western States in numbers which, if Mr Colton had but once read, would have saved him and me some writing. This sect has a faith as firm as Abraham's; an industry as untiring as Paul's; and a love as warm as John's. They are Unitarians, and they make their views of Christianity perfectly comprehensible to the poor and unlettered. We regard them as the most devoted and blessed pioneers, and always greet them as beloved fellow-laborers. The wonderful success of this sect does not seem as if Unitarianism was "thoroughly checked *in all parts* of the country."

While Mr Colton asserts, that Unitarianism is every where so *greatly* declining, he seems to take great pleasure in naming Boston and Massachusetts. Now, is it possible that he can know any thing of the real religious history of Unitarianism in Boston and its vicinity, and, in the face of all the facts, gravely assert that Unitarianism is *"greatly on the decline?"* This statement is heaven-wide from accuracy. What Unitarian society in Boston has died out, closed its doors, and gone over to orthodoxy? What congregation is dwindling and ready to dissolve? I should greatly like to have the reverend historian state his facts. He says, moreover, that the Unitarians "are rarely able to get up a new congregation." Without going half way back to this writer's dates, does he not know that not less than *five* "new congregations" of Unitarians (without reckoning Dr Tuckerman's) have been just gathered, and five large and elegant meeting-houses have been built and filled by them? With such facts before his eyes, how could a man say that Unitarianism was *"greatly* on the decline" in Boston?—The increase of liberal Christians in the country has been quite as great as in the city. Without the authentic documents before me, I will not say how many societies have exhanged Trinitarian for Unitarian ministers, since Andover and Amherst were established, but this I know, that they are many. I will state a few examples of recent origin; and that I may be fully accurate, I will take my native town (Medford, five miles from Boston) and its immediate vicinity. For many years Medford enjoyed the preaching of an able, eloquent, and pious minister of the Trinitarian faith. After his death the parish settled an Unitarian, and is now a large, most respectable and flourishing society. An adjoining town (West Cambridge) had for many years a Trinitarian pastor. The increase of liberal Christians was so great, that when he resigned, he was succeeded by an Unitarian. Another adjoining town (Cambridge) had for many years a Trinitarian minister. For the same reasons he was obliged to resign; and now a numerous and growing society enjoy the ministration of an Unitarian. A second flourishing Unitarian society has also been established recently in this town. Another adjoining town (Charlestown) had for many years a Trinitarian minister. The increase of enlightened and liberal views was so great, that a number of the most intelligent and worthy of his parish dissolved their connexion with him, "got up a new congregation," settled an Unitarian pastor, and are now numerous enough to fill their new church, which is one of the largest in the country.

I have stated these facts because they belong to the region with which I am most familiar. Similar statements concerning other places may be made. But these are enough as examples, and they do not look as though Unitarianism was *very "greatly* declining." Orthodox societies exist in these towns, but whether they are increasing or not I do not know. I certainly shall not say they "are greatly on the decline," until I can obtain authentic documents proving this assertion.

Having named these facts as indices, I gladly refer the reader to our Unitarian records, well knowing that an examination of them will greatly increase his amazement, that any respectable man should hazard the assertion that Unitarianism is "greatly on the decline," and that we "are rarely able to get up a new congregation!" There have been cases where several Unitarians have been connected with orthodox congregations, and, filled with holy zeal, have separated themselves, and yet have not been able to struggle up into a settled independence. There may have been a temporary loss or suspension of such societies occasionally; but my impression is, that if we occasionally lose one, we as often gain three.

Perhaps Mr Colton may mean that Unitarians are greatly declining in zeal. That more zeal would benefit them and their cause, may be true; yet they and the reverend gentleman would judge of zeal by very differing standards. They have not that wild, fiery, spasmodic zeal which some persons exhibit. They are not a fever-and-ague sect. Neither the precepts nor conduct of Christ warrant such exhibitions.—They have "the zeal which is according to knowledge;" and I firmly believe, that at no time previous was there a more deep and thrilling concern for Christ's cause than exists now. In proof of which, I point to the efforts just made for the support of a general agent; to the steady attendance on public worship; to the wide and increased circulation of tracts; to the many new editions of books illustrating the great truths of pure Christianity; to the extending diffusion of the Christian Examiner, the Christian Register, &c.; and to the deep interest so recently excited by the appearance of Professor Norton's "Statement of Reasons," a book which has not to my knowledge, received any answer—nor can it, as I think, be refuted. If Mr Colton means that Unitarians are declining in vital piety and devotional feeling, I must, while I bar all human decisions on this point, remind him of our reprints and wide circulation of Enfield's, Merivale's, Hartley's and Wellbeloved's Prayers; together with five or six American collections for Unitarian Christians:—and here I happen to know that the sale of Unitarian prayer-books has increased beyond all expectation, within the last four years.

Now I ask the considerate and impartial reader to put all these facts together, and judge whether Unitarianism is "greatly on the decline," and whether it is "thoroughly checked in all parts of the country?" It is my firm conviction, that those great and eternal principles of faith and duty, which are advocated by the liberal Christians of the United States, were never advancing in the minds and affections of enlightened citizens more steadily and securely than at this hour. Unitarianism has called the strongest minds to profound reflection. They are meditating by the fountains of heavenly truth, and are drinking of the pure rills that flow from the mount of Zion. For their convictions and hopes they are willing to labor, to suffer, and, if need be, to die. Unitarianism "declining" in America! I shall believe this when I believe that yonder sun is losing his power of shining, or the seasons are forgetting their rotation.—Yours most truly,

CHARLES BROOKS.

35 *Bedford-Street, Covent Garden, June* 24, 1834.

In the "Christian Palladium" which we suppose is the organ of the "Christian Connection," as they denominate themselves, we find the following account of the views entertained by them of the Unity of God. The piece is the second of a series of letters, dated at Boston, in answer to certain objections made against their "Connection."

I proceed to a fourth objection, which relates to what you consider a cardinal point of doctrine.

It is embraced in the following propositions:—I. The Christian Connection reject the doctrine of the trinity, they are therefore Unitarians.

II. Unitarians are doing but little or nothing to evangelize the world, and are opposed to revivals of religion.

III. Trinitarians are doing about all the good that is done in the land!

IV. Unitarianism therefore has a deadening influence upon the principles of the gospel, and naturally leads to indifference—and finally to skepticism!!

V. Therefore, as the Christians reject the trinity, the fruits of Unitarianism, which are opposition to revivals—doing little or nothing to evangelize the world—indifference, nullification, infidelity, etc. are the ligitimate fruits of our faith.

VI. Or if this is not the case now it will be soon, for we shall necessarily run into all the above evils in common with Unitarians.

The above propositions embrace the charge in full. It has often been made by our trinitarian brethren—it is no new charge. All that I ever heard make it, have endeavored to fix upon the mind the ideas contained in these propositions, although they with yourself, have never so clearly stated them, but the object has generally been effected by indirect remarks and insinuations!

I am anxious that it should be understood whether it be true, that we hold sentiments that are dangerous in their tendency, and destructive in their results: and if so, that we should abandon them at once; for if the charge be true, we are to say the least, in a desperate case! Under these considerations I proceed to the examination.

I. The Christian Connection reject the doctrine of the trinity, they are therefore Unitarians. That we reject the doctrine of the trinity so called is true. It may be well to inquire what this doctrine is. What do Theologians mean by the trinity? They affirm that there are three persons in the Godhead; who are co-equal, co-essential, co-eternal and con-substantial—named Father, Son and Holy Spirit! Now we unhesitatingly reject this doctrine, for the following reasons:—1st, The term Father is equivalent to cause producing effect, to which it is ever antecedent. The term Son is equivalent to an effect produced by the antecedent cause, on which it is ever dependent. 2. To say cause and effect are co-eternal or of equal date, is to deny both cause and effect. 3. Two persons co-eternally existing are co-eternal brothers, and hence, neither can be Father or Son. 4. To say that the second person was made flesh, and yet the three persons are consubstantial, would be to affirm that all three of them were made flesh! 5. If the three were co-essential, neither could be Father or Son; neither could die for the sins of the world, unless all three should die!

Further, the doctrine of the trinity teaches, that the Godhead and manhood were united in one person, never to be divided. If then in one person, there cannot possibly be three; if never to be divided, when the humanity died, the divinity died also: hence, the fair interference is that the God of Trinitarians at least, once died!

Lastly, we reject this doctrine because it is not to be found in the Bible.

Finally, we reject it because it is not and cannot be an article of faith. For example, what rational man can believe that three co-equal, co-eternal persons constitute only one person, or one God. That of three persons co-eternally existing, one can be a Father, and another a Son!! It is impossible. We may say we believe it; but we do not, we cannot, it is at war with every law of mind, it is not believable! Men may say, they believe the doctrine of the trinity, but they can do it only by surrendering the use of their rational powers, as in believing the doctrine of transubstantiation. One is as believable as the other. "Only," says an English writer, "lay it down for a rule, that, though you are to make use of your senses and reason, your eyes and your judgment in all other cases, yet when I speak to you, you are to make use of none of them; but to believe what I say without examining; or what will answer the same end, say you do. Grant this, and I will bring you, if not to believe, yet to affirm, and kill and slay in proof of it, that you drink me in a teaspoonful of wine; that a hundred people besides do the same, and that ten thousand people in different parts of the world do so too, at the same time; and yet I, the man thus distributed, shall continue standing and preaching in this place all the while. Thus the doctrine, the ordinances and disciples of Jesus Christ may be stripped of all their truth and beauty, till they, the glory of the world, are laid aside as the rubbish of it."

In rejecting the trinity, therefore, we only reject an unbelievable dogma of the schools. This we do not consider a crime, but a virtue, an honor to rational minds.

But it is said if we reject the doctrine of the trinity, we are Unitarians. There is much reproach connected with this term. It is much misrepresented. There is much ignorance also in the world in relation to it; even among our own people; for such have been the representations of it by trinitarians, that many even start at the mention of the word, as though it contained the elements of death! With such a horrid view of the doctrine, trinitarians often work upon the minds of the credulous, the changeable and ignorant among us, and thereby lead them off captive into their own ranks. But in truth, what is a Unitarian? A Unitarian is a believer in one God, as distinguished from Trinitarians, who believe in three Gods.

Now in this sense we are Unitarians, that is we believe in one God in one person, instead of one God in three persons.

But now it is said that we deny the divinity of Christ—that we hold him as a mere man only—that we deny his atonement—that we have no saving views of him, or saving faith in him—that we take the crown of glory from his head—that we degrade him, etc. all of which is as false, as it is cruel, when applied to the Christian Connection; it is a breach of the ninth commandment. For we believe no such thing, and but for our accusers, should never have thought of things so degrading to our beloved Saviour, for whom we should, if called to the trial, be willing to lay down our lives for his name and glory. Yes, I trust if John Calvin should arise in the spirit of his sons, and have the power to burn Unitarian heretics, he would find some among us, that would fear the green wood and slow fire as little as did Michael Servetus, when called to suffer for the same doctrine!

You ask then, what we do believe about the Saviour of the world. If he is not the Supreme God, the second co-equal person in the trinity, what is he? I reply, he is the Son of the living God—of the God of Abraham, Isaac and Jacob—who was with the Father before the world was—had glory with him. He was given, appointed and sent into the world to save it from sin and its consequence. As a Prophet, Priest and King, as a Saviour, Mediator and Advocate; as a divine and glorious personage, Jesus Christ is received and exalted by us, as highly as by any sect of Christians in Christendom. We preach Christ and him crucified, his sufferings, death, resurrection and intercession, his power and willingness to save to the utmost, all that will come unto God by him. You may call this doctrine what you please, Unitarianism or infidelity—we call it pure christianity. H.

Boston, Aug. 28, 1834.

SWARTZ.

In the Lutheran Observer (Baltimore) we find the following interesting account of Christian Frederick Swartz, a man of unspotted purity and unaffected simplicity, of unwearied perseverance without fanaticism, and of the kindest affection and the deepest piety, which caused him to sacrifice all personal ease and aggrandizement. This notice seems to have been occasioned by a recent biography of Swartz, by Rev. Dr Pearson, Dean of Salisbury.

It is a most remarkable circumstance, that the real character of Swartz was not properly understood even by Bishop Heber, before he went to India. "I used to suspect," he says, "that with many admirable qualities, there was too great a mixture of intrigue in his character; that he was too much of a political prophet; and that the veneration which the heathen paid him, and still pay him, and which almost regards him as a superior being, putting crowns and burning lights before his statue, was purchased by some unwarrantable compromise with their prejudices." He adds, however, immediately, "I find I was quite mistaken. He was really one of the most active and fearless, as he was one of the most successful of missionaries who have appeared since the apostles. To say that he was disinterested in regard to money, is nothing. He was perfectly regardless of power; and renown never seemed to affect him, *even so far as to affect an outward show of humility.* His temper was perfectly simple, open, and cheerful; and in his political negociation (employment which he never sought for, but which fell in his way,) he never pretended to impartiality, but acted as the avowed, though the successful and judicious agent, of the orphan prince entrusted to his care; and from attempting whose conversion to Christianity, he seems to have abstained, from a feeling of honor. His other converts were between six and seven thousand; besides those whom his predecessors and companions in the cause had brought over." * * * * * *

There never was a character of more entire simplicity and directness. He seems to have walked throughout his life in a calm, serene abstraction from all wordly motives. If we are to judge purely by what is known of him, it would seem scarcely enough to say that he struggled successively against them, for he appears like one who was placed altogether beyond the reach of their disturbing power. To all fear, excepting the fear of God, he was manifestly a stranger; and even the fear of God was merged and swallowed up in love. His courage was that of a man who is conscious that he is living in a world where no evil worth a thought could possibly happen to him, except the evil of falling into wilful and impenitent sin; and against this evil he felt a constant security in the promises of divine mercy and protection. If there is anything in the narrative of his life which can tend to impair the interest of it in the estimation of the world, it is the total absence of any thing which looks like human infirmity. We are literally in possession of nothing which tends to fix the slightest or minutest blot upon his name. * *

The birth place of Swartz was the small Prussian Town of Sonnenburg. He was born in October, 1723. His parents were respectable. His mother eminently pious. On her death-bed she declared to her husband, and the pastor who attended her, that she had dedicated her son to the Lord, and begged that he might be educated for the ministry. At the age of eight years he was sent to the town grammar school. His impressions during childhood appear to have been serious. It was his custom, even then, to retire into solitude, and pour forth his heart before God. If he was ever conscious of acting wrong, he could never regain his peace of mind till he had implored the Divine forgiveness. His religious feelings, however, languished for a time; and when he was removed to Custrin, in order to his preparation for the university, he fell into thoughtless company, by which his principles were considerably shaken. In 1746, he removed to Halle, where his devotional habits experienced a revival. It was here that he was induced to turn his attention to the study of the Tamul language, with a view to employment in correcting the press of a Tamul edition of the Bible, and a tract in the same tongue, under the superintendence of the late missionary Schultz. While he was thus engaged, he heard of inquiries for new missionaries to India. He immediately formed a resolution to offer himself for that important destination. Having obtained his father's consent, his first step was to divide his patrimony among his brothers and sisters. His next was to refuse an advantageous opportunity of entering the ministry at home. On the eighth of August 1749, he set out for Copenhagen, for the purpose of receiving holy orders. On the 8th of the following December, he arrived in London, where he and his two reverend brethren, Poltienhagen and Hutteman, remained six weeks, learning the English language, and making preparations for their voyage. In January, 1750, he and his companions embarked for India, as missionaries engaged by the society for promoting Christian knowledge. On the 16th of July following he reached India, and by the 30th was settled at Tranquebar. Such was his diligence, that in less than four months he qualified himself to preach in Tamul. He delivered his first sermon in that language on the 23d of November, 1750, in Ziegenbalg's church. From this period commenced that wonderful course of labor, which continued without intermission for upwards of eight and forty years; and which have furnished the world with a perfect pattern of missionary zeal and faithfulness. * *

Many affecting particulars are collected by Dr Pearson, relative to the closing scene of his life. Of these there is one which we cannot forbear to repeat. Gericke was watching by his death-bed. He lay with his eyes closed motionless, and to all appearance lifeless; his companion thought the spirit had taken wing, and began to sing one of his favorite hymns. He had sung the first verse and was beginning the second; when, to his amazement and delight the dying saint joined him with a firm and clear voice and accompanied him to the end. Shortly afterwards he was raised on his cot, bowed his head, closed his eyes, and without groan or struggle, placidly rendered up his spirit to his Redeemer.

The property which Swartz left behind him amounted to between eight and ten thousand pounds sterling. But then, be it always remembered, that he had made this accumulation, not for himself, or for his relatives, *but solely and entirely for the benefit of the mission.* He had, in fact, many years before his death, made over to trustees, for this holy purpose, whatever he might die possessed of. It may seem surprising that he should have been able to gather such a sum. But this will appear the less strange, when we recollect the extreme frugality of his personal habits, and that for a considerable time he received a salary from the Madras government. The interest of this salary, and often a great part of the salary itself, he allowed to fall into the mission capital. The fund thus generously provided, combined with the allowances of the British government, from the Rajah of Tanjore, and from other sources, was sufficient, during many years, to support the charities and to defray the ordinary expenditure of the mission of Tanjore, and its branch in Tinnevelly.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

COMPENDIOUS SERMON. No. XXVIII.

"Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed." John xx. 29.

Our Lord on the morning of his resurrection had been seen by Mary Magdalene, who in her affectionate devotion to her heavenly friend had been early at his tomb; he had fallen in with two disciples on their walk to Emmaus, a village between seven and eight miles from Jerusalem, and conversed with them a considerable part of the way on the prophecies of the Old Testament relating to himself; and in the evening of the same day he appeared to the eleven apostles collectively, with the exception of Thomas. To remove from their minds every doubt of the reality of his resurrection, he showed them the prints of the nails in his hands and his feet. All these things, it is probable, were reported to Thomas. At least he was informed of what the ten had seen; but in the incredulity of his mind he replied, "except I shall see in his hands the print of the nails; and shall put my finger in the print of the nails, and thrust my hand into his side," into the wound which had been made by the spear of the soldier, "I will not believe." Our Lord undoubtedly knew what Thomas had said, and, as we may suppose, he foresaw that the removal of all doubt from his mind would be important to the proper influence of Christianity on some others in different ages of the world, and condescended to give Thomas the evidence he required. Accordingly on the evening of the eighth day following he entered the room, where the eleven were convened, and after the affectionate salutation, "Peace be unto you," he said to Thomas, "Reach hither thy finger, and behold my hand, and reach hither thy hand, and thrust it into my side, and be not faithless, but believing." The doubting apostle was convinced; and the sudden change that took place in his mind, was expressed in that exclamation, "My Lord and my God." The benignant Saviour did not reproach him for his previous incredulity, but gave him the gentle rebuke contained in our text; "Because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed."

In the course of that Providence, which invariably brings good out of evil, the incredulity of Thomas, yielding, as it finally did, to the indubitable voice of truth, was made to confirm the resrection of the Saviour; and thus to add something to the evidence of that religion, with which it was connected. It would indeed be a most unwarranted assumption, that any one of the apostles believed without sufficient proof, and certainly this cannot now be said of Thomas.

Why this apostle was so much determined not to believe we are not told. His skepticism might have arisen from that vanity, which, without a shadow of reason, pretends to a superior wisdom and penetration. It is more charitable however to suppose it was a constitutional infirmity. There are those, who from nature, or from those habits, which are formed by the influence of circumstances, are subjected to many doubts, from which they would rejoice to be set free. In either case the words of our Saviour would be highly pertinent: "Blessed are they who have not seen, and yet have believed;" whose faith is founded on sufficient proof, though it be not the highest which might be imagined. Those who are troubled with unreasonable doubts on the infinite concerns of religion, are objects of commiseration, and especially if those doubts arise from a vain conceit of themselves. The unbelief of Thomas was wholly unreasonable, as may be made to appear from three several views, in which it may be presented.

1. He had ample testimony to the fact of his Master's resurrection, confirmed by several circumstances, not otherwise to be accounted for. To say nothing of his appearance to Mary Magdalene and again to the two disciples on their way to Emmaus, of which he had probably been informed, he had the positive declaration of the ten apostles, to whom their Lord had not only prcsented a general view of his person, but had likewise shown the wounds inflicted by the nails, which had pierced his hands and his feet. One of the circumstances referred to above, was, that the tomb had in some way or other been left vacant, though guarded by a band of Roman soldiers, stationed there for the express purpose of preventing a removal of the body, and liable by the Roman law to the punishment of death, if unfaithful to their trust; to which it is important to add, that our Saviour himself had predicted, in language as plain as can be imagined, that he should rise on the third day; and still farther, that his own resurrection was in the nature of things no more improbable, than that of several others, who had been restored to life by the miraculous word of Jesus, or the power of Him, in whose name he spoke.

2. It was unreasonable to require, as a ground of faith, such a kind or degree of evidence, as in the nature of things must be limited to a very few, if granted to any. It was not for a moment to be supposed, that our Saviour should prove his resurrection to all, in the manner prescribed by Thomas; that he should present himself in the same form in which he rose from the dead, to all the millions who were ever to believe in his religion, submitting his hands and his feet, with the punctures of the nails, to their touch, as well as their inspection; nor would all this have proved the identity of the person with him who suffered under the government of Pilate. Thomas would not believe the attestations of ten fair men. On the principle by which he was governed in rejecting their testimony, it was a matter of little consequence to the rest of the world in that or any future age, whether he was satisfied or not, as on that ground he could say nothing, which would be entitled to credit. So unreasonable were his claims to farther evidence than he had already received.

3. Thomas required unspeakably firmer grounds of faith in regard to this matter of fact, than he or any other man ever had in many of the most important concerns of life, and duty. In our judicial courts it is a rare case, in which the jury or the judge proceeds on grounds so unquestionable in pronouncing the verdict guilty, or the sentence of death for a capital offence; probably not one instance in a thousand. Where our personal interest alone is concerned, we hazard much, sometimes all that we are worth, on evidence incomparably weaker; we suffer the most dreadful amputations, without anything like an assurance, that they will be found beneficial; and sometimes receive into our stomachs those violent medicines, which, if they do not restore, will certainly destroy us, and that with a slight probability in their favor. In these cases it may indeed be said, that there is little hazard, as our situation would otherwise be desperate. As little, we may contend, is the risk of believing in Christianity, and complying with all injunctions, which are calculated to promote, and not to prevent our real happiness.

If, in justification of Thomas and of those who take similar ground, any should say it was a miraculous fact he was called to believe, and therefore not within the province of testimony, I would reply, that we do believe facts on the testimony of others, which appear contradictory to the known laws of nature. Who doubts the fact that meteoric stones in large masses sometimes fall from the atmosphere, though no one can say how they broke from the known laws of gravitation, so as to rise from the earth, or to come from any other planet? Who questions that mental phenomenon, in which the untutored child has shown himself superior to the scientific professor in the promptness of computation? These things many of us believe on the testimony of others, though without that testimony we should have pronounced them natural impossibilities. The truth is, there are no laws of nature superior to the will of God, and that will is sufficient to account for any thing, which may be supposed to be conducive to a valuable end.

In the concerns of religion, as well as the interests of this world, the credibility of human testimony is a principle of the utmost importance to the welfare of mankind, in their social and their private condition. Without this, the child must continue a child to the age of seventy years. His own eyes can see comparitively few of those things in which he is deeply interested, and in which he must believe, or his active powers will often be stagnant. In the commencement of life especially, he must be guided by the dictates of his parents or guardians, and sometimes by their doubtful opinions. In this way, it is true, he is liable to be misled; but this danger would be greatly increased by an entire dependence on himself. The best he can do is to yield to the direction of others, till he has come to sufficient maturity for examining the ground on which he is proceeding, and then he should inquire what may be said on both sides of disputed questions,

so far as those questions relate to mere opinions.

It is of unspeakable importance however, to distinguish between a mere opinion, and those religious truths, of which we may have absolute knowledge, and for which we need no testimony, but that of our own spirits. It is not our duty to read any book, which denies the beneficial effects, or the paramount obligations of religion. The happy influence of benevolence and devotion is what every one knows from his own experience, who is not a stranger to the best feelings of the human heart; and any thing which can be said in disparagement of these, can no more be entitled to a reply, than the vagaries of that philosopher, who would persuade us that all the material objects about us are only so many unsubstantial ideas in our own minds. A few collisions between that body of his, which he calls a phantom, and the stubborn phantoms by which he is surrounded, will be more convincing to the skeptic in regard to the reality of matter, than all other arguments combined. At least they will show him the practical folly of his system. In like manner the skeptic in religion must be left to the discipline of his own experience; and it may be laid down as a first principle, that those who have learnt nothing from their own consciousness or observation of the reality and the blessed influence of piety, benevolence and moral purity, must be incapable of discoursing on these subjects to the edification of others, or of feeling the power of reason.

MATHETES.

FOR THE CHRISTIAN REGISTER.

TEACHERS' MEETINGS.

"We cannot make our teachers' meetings interesting," is generally the exclamation which we hear, when complaints are made of the difficulties of successfully conducting a Sunday School. It being the first, and an indispensable requisite in the success of our Sunday schools, to render the meetings of the teachers so attractive that all may be induced to attend them, the inquiry has long been made, and with but little success, How shall this object be accomplished? In your last, Mr Editor, you have inserted a communication signed J. A., containing some remarks on this all-important subject, and my object in the few remarks I shall make will be, like his, to offer some hints, in the hope of eliciting further remarks from abler pens.

Permit me to say, it is with much pleasure I have seen a small part of your columns devoted to the subject of Sunday schools—a subject so important to parents and to children. Next to the ministry, (I may say almost equally with it,) the Sunday school demands our attention—for it takes the young spirit almost immediately from the hand of its Creator, to do something for preparing it to return to Him, with the seal of Heaven yet unobliterated, unsullied, and educated for a still onward course to perfection.

1. The first thing requisite to make teachers' meetings interesting is, *a proper spirit in the teachers.* If a teacher engage in a Sunday school, he must do so because he loves the cause in which he enlists, and feels its importance;—because he loves the teachings of Jesus, feels their soul-sustaining beauty and power, and is anxious that others should feel them also. He must look on the young beings who gather with eager interest around him as images of their Creator—as candidates for immortality. He must feel that on him devolves the duty, the holy privilege, of directing, if I may so speak, their young minds in the way to heaven; of instilling into their hearts the simple and beautiful precepts of the child of Bethlehem; of leading their yet unstained minds from the star-lit manger, through the soul-trying scenes of the Saviour's life, up to his station at the throne of God. Show them the child Jesus on the bosom of maternal love; take them with him and his people to Jerusalem; let them learn to look on innocent pleasure with an approving eye, by the example of the Teacher at the marriage at Cana; let them weep with him at the grave;—in short, he must carry them by the ties of love and affection to every scene of our Saviour's life, till he shall tell them of Jesus in heaven, still loving them, still preparing to receive them to his arms. If he come to the Sunday school imbued with these feelings, he will go to the teachers' meetings, because there he can devise new measures to promote the cause in which his whole soul is engaged; he will carry there this animating spirit, and let it speak in all his actions. And will not twenty, ten, ay, even five such teachers "make a teachers' meeting interesting?" It cannot be otherwise.

2. Another requisite in the teacher to make these meetings interesting is a *social, cheerful disposition, and avoiding any thing like aristocratic feeling*, in the school as well as at the meetings. Let not the teacher come to the Sunday school with a proud and haughty disposition. It is no place to show any feelings of such a character. Let him come, looking on his associates as on a band of brothers and sisters. Depend upon it, no one will be found there with a depraved taste, or low and vulgar feelings. The Sunday school is not an atmosphere for such to breathe; its pure and holy pleasures would be to them like Paradise to a fallen spirit. And if we cannot look on every one as a brother or a sister, notwithstanding any artificial human distinctions, if we cannot associate freely and socially with those we meet, let us stay away—our heart is not yet in a fit state to teach the doctrines of the "meek and lowly Jesus" to the young. They may say to us, with bitter truth, "Physician, heal *thyself.*" We shall also do more harm than we can do good, by throwing an air of constraint over the whole circle, and to use a homely proverb, "our room will be more valuable than our company," with our present disposition.

3. Another requisite for making our meetings interesting is *the attendance and interest of the pastor.* There are some pastors who do not visit the Sunday school at all, and, of course, do not attend the teachers' meetings. Some, perhaps, think it out of their place to teach and interest "little children." Others, from indifference to the cause, absent themselves, thus giving to their congregations the impression that the Sunday school is not of much importance, and soon it falls into a decline and dies a natural death. There are others, who come there, it is true—but they come like the shadow of the storm-cloud over the sunny landscape, and cast only gloom and restraint over the circle by their cold and austere looks and stately address and action. Let the pastor come to the Sunday School as to a social circle—let him leave his learned lore in his closet, and bring with him only the spirit and the teachings of his great Teacher; let his deportment be sociable and cheerful; let him converse freely with all; and let him not only teach but be taught. The diamond is often obtained from the rudest mass; so in his intercourse perhaps he may elicit something which he may not find recorded on the most learned page. At any rate, if he come with a proper spirit, he will promote the great object of our pursuit by helping to make the meetings interesting.*

I have thus, Mr Editor, mentioned two or three of the methods by which in my opinion, our teachers' meetings may be rendered interesting. They are drawn from *experience.* In another article, with your permission, I will endeavor to point out some other means of rendering teachers' meeting interesting, drawn from the experience of a Sabbath School, where, "for several successive seasons" our meetings have been interesting, and as yet there are no signs of "giving up in despair."

HOWARD.

* One of the most pleasant reminiscences of my school-boy days were the visits of the lamented PARKER to our Sunday school. His dignified, yet pleasant countenance, the glistening of his keen eye, told of his interest in the scene around him; and the trembling of his deep, rich voice, as he addressed the little ones of his flock, showed that he deeply felt the moral beauty of the Sunday school. If *such* a man could take pleasure in his visits to the Sunday school and encourage it by his frequent visits and addresses, where is he, to whom it may not then be said, "Go, and do likewise."

FOR THE CHRISTIAN REGISTER.

LABORERS WANTED IN MAINE.

MR EDITOR,—Having been on a visit in the western part of the State of Maine, particularly in Oxford County, I have thought it would be interesting to the friends of liberal Christisnity, to learn something about the state of things in that part of the country. If there is any part of New-England that requires special efforts on the part of rational and spiritual Christians, it is in that county. There are many Unitarians scattered through the towns—and if laborers could be sent into this part of the vineyard, they would gather a plentiful harvest in due time. Like all other parts of the country this has its *resident* preachers, of various denominations;—and in some towns the diversities and party animosities are so great that it is doubtful whether Christianity is benefited by the labors of some of its present fanatical defenders, who appear to think that gain is godliness—and who judge of godliness as they would of a farm—that is, the man who makes the most noise, and creates the greatest disturbance, and is the most virulent in denunciation and proscription in relation to liberal views, is considered the most pious, and all the crowd run after him;—while the unassuming, and less bold, but more charitable preachers, are left to mourn over the desolations and moral wastes laid open by the heated zeal and feverish excitements of their indiscreet and less considerate brethren. Time would fail me to enumerate all the particulars and set forth all the wants of this part of New England;—suffice it to say, that preachers of *untiring* zeal, full of love and faith, are wanted—men who can accomodate themselves to the prejudices and whims of the people, at the same time, speaking forth the words of truth and soberness, in power, and setting forth all the denunciations of God against sin. With such laborers, the cause of evangelical truth will prevail; without this labor, fanaticism and bigotry must continue to prevail, binding its votaries in prejudice and illiberality.

A BEREAN.

CHRISTIAN REGISTER.

BOSTON, OCTOBER 4, 1834.

PRESBYTERIAN CHURCH IN THE U. S.

We hear little about this Church in New England. There has been, indeed, since the commencement of the present century, some sympathy between a portion of our congregational churches and those under Presbyteries, and it still exists. But for several years past a good deal of distrust of New England orthodoxy has been felt by the Presbyterians; and Hopkinsian, Pelagian and Arminian heresies have been familiarly spoken of among them as though, if not the same thing, they were each of them equally abominable in a judgment of charity among the true believers in the Westminster Catechism, and equally accursed in the sight of the God of all truth. But the Presbyterians were destined to experience the influx of *new divinity* as it has been called, and thus to find that there is more than one sort of orthodoxy; that there are more things in heaven and earth than they had dreamed of in their old philosophy. Indeed, *orthodoxy, the doctrines of the reformation, the doctrines of grace, the peculiar doctrines of the gospel, the doctrines of the cross,*—are phrases which come from the lips of theologians differing from one another essentially in their speculations upon almost all the great points of Christian doctrines religious and ethical. This can no longer be concealed; and if now and then after a season of partizan warfare the combatants become wearied, and a truce is patched up which endures for a season, hostilities soon break out again, and new auxiliaries are enlisted in the contest; and all this too among professed allies, who are bound together by a written compact which was formerly regarded as so much clearer than the word of God, that no alarm was ever felt by them, no sentinels were any where stationed to guard their citadel. This was most remarkably the case in the Presbyterian Church of the United States; but it is so no longer.

In the General Assemblies of that Church for some years past, whenever suspicions have been broached respecting the insidious encroachments of heresy, a counteracting spirit of compromise has been raised, which prevented an open schism. In one instance an attempt was made to brand dangerous errors propagated by an individual, but without success; and at the meeting of the Assembly in June last, an effort was made to condemn such errors in the abstract, and this effort failed. "The Presbyterian," a paper published in Philadelphia, and the organ of the old fashioned Presbyterians, regards the result of this effort as a sanction of the prevalent errors, which has brought about a crisis in the affairs of the Church. But this is not the full extent of the latitudinarian proceedings charged upon the Assembly. That body went so far as to adopt a resolution "denouncing the religious press which dared to allude to the false doctrines which have corrupted the Church. Heresies of the grossest kinds may be published to the world and distributed through the Church, and yet the Assembly have denied the right of furnishing through the press a counteraction." Further,—"The Memorial from the west, sanctioned by the most respectable names, was dismissed with stern rebuke, because it sounded the note of alarm, and earnestly entreated the Assembly to shield the Church against the inroads of error."

Now in what way has this sad state of things been brought about? According to the "Presbyterian" the evils are to be ascribed to two causes; first, the desire of the Church to multiply her numbers, and secondly, as a consequence of that desire, "a relaxation of strict principles both of doctrine and polity, to remove the scruples of the hesitating and open a wide door of admission." Here are reasons enough doubtless for great changes; and to show what changes have taken place, and what are feared, we shall now quote the precise words of the "Presbyterian:"

The operation of these causes has been, that the Church has increased its numbers, at the expense of its unity and identity of character. The principle has been openly avowed that our doctrinal standards may be accommodated to meet the views of those whose sentiments are essentially variant; and that our church order may or may not be observed as expediency dictates. Interpretation has wrought marvels with our venerable standards and in the progress of improvement, we should not be at all surprized to see Universalists and Socinians sitting undisturbed under the wing of the Westminster Divines. If the doctrines of our standards can be made to harmonize with the Sabellianism which is openly published by Presbyterian clergymen, a little more latitude will cause them to affiliate with Socinianism. The symptoms at present indicate an approach to this result.

From the voluminous writings in the "Presbyterian," setting forth the corruptions that have crept into the Church, and the dangers which threaten it, we are led to infer, that no small part of the existing evils is to be ascribed to the admission of congregationalists into their Presbyteries, who, having no strong sympathy with the polity of the church, or reverence for its doctrines as the doctrines of Presbyterianism, make use of its ecclesiastical polity merely for its facilities in advancing them in their calling, and find a convenient shelter, in a general assent to its doctrines, for the enjoyment of their philosopical dogmas and speculations. These persons constitute for the most part the younger and busier members of those bodies, and find favor, through the operation of that pleasure of the imagination which by the rhetoricians is called *novelty*, for their ingenious theories and "new measures." And to them is to be ascribed we suppose, the creation of "Elective Affinity Presbyteries," formed as it is stated, within other Presbyteries, with the express determination "to afford relief to the disciples of the New School, whenever they cannot obtain the ascendency," and for the purpose of giving them, "without the fear of discipline, facilities for the propagation of their peculiar doctrines."

In answer to the question which naturally arises, how the late General Assembly of the Presbyterian Church, was composed—we cite the exact words of the "Presbyterian," according to which the Assembly was divided into three parties.

1st. The orthodox adherents to the doctrines and order of our church, who not only love the truth, but are not afraid to defend it at every hazard. 2d. The new lights who have departed from the faith of our standards and preach another Gospel. 3d. The middle party whose professions are in favor of orthodoxy, but who in every vote which affected the ancient faith of our church, were found co-operating with those who impugn that faith.

Lastly, the "Presbyterian," after sounding the tocsin with a tremendous blast, puts forth a proclamation, as it were *ex cathedra*, calling upon all good men and true to come up to the succour of those who have set themselves for the defence of the ark, and "for the preservation of God's truth." Here it is:

To this end, let every orthodox minister and elder, take a decided stand for God's truth; let them no longer be lulled into dangerous repose by false professions; let them learn from this Assembly the true, and now undisguised spirit of the New School; let them enforce the discipline of the Church; let them resolve at all sacrifices, that they will engage in the holy warfare until the purity of the church is restored; we say let them act thus, magnanimously, fearlessly and faithfully, and the Sanctuary will yet be cleansed.

The summons was obeyed. The minority of the General Assembly got up an instrument entitled "Act and Testimony," which was addressed—"To the ministers, elders, and private members of the Presbyterian Church in the United States." This was signed by sixty four ministers and elders. We select that portion of it which regards doctrines, and which presented the "Errors" against which they testify, numerically, and under the names of the doctrines which have been denied or perverted.

AS REGARDS DOCTRINES.

1. We do bear our solemn testimony against the right claimed by many, of interpreting the doctrines of our standards in a sense different from the general sense of the church for years past, whilst they still continue in our communion: on the contrary, we aver, that they who adopt our standards, are bound by candor and the simplest integrity, to hold them in their obvious, accepted sense.

2. We testify against the unchristian subterfuge to which some have recourse, when they avow a general adherence to our standards *as a system*, while they deny doctrines essential to the system, or hold doctrines at complete variance with the system.

3. We testify against the reprehensible conduct of those in our communion, who hold, and preach, and publish Arminian, and Pelagian heresies, professing at the same time to embrace our creed, and pretending that these errors do consist therewith.

4. We testify against the conduct of those, who, while they profess to approve and adopt our doctrine and order, do nevertheless, speak and publish, in terms, or by necessary implication, that which is derogatory to both, and which tends to bring both into disrepute.

5. We testify against the following as a part of the errors, which are held and taught, by many persons in our church.

ERRORS.

1. *Our Relation to Adam.*—That we have no more to do with the first sin of Adam than with the sins of any other parent.

2. *Native Depravity.*—That there is no such thing as original sin: that infants come into the world as perfectly free from corruption of nature as Adam was when he was created: that by original sin nothing more is meant than the fact that all the posterity of Adam, though born entirely free from moral defilement, will always begin to sin when they begin to exercise moral agency, and that this fact is some how connected with the fall of Adam.

3. *Imputation.*—That the doctrine of imputed sin and imputed righteousness is a novelty, and is nonsense.

4. *Ability.*—That the impenitent sinner is by nature, and independently of the aid of the Holy Spirit in full possession of all the powers necessary to a compliance with the command of God: and that if he labored under any kind of inability, natural or moral, which he could not remove himself, he would be excusable for not complying with God's will.

5. *Regeneration.*—That man's regeneration is his own act; that it consists merely in the change of our governing purpose, which change we must ourselves produce.

6. *Divine Influence.*—That God cannot exert such an influence on the minds of men as shall make it certain that they will choose and act in a particular manner without destroying their moral agency; and that, in a moral system, God could not prevent the existence of sin, or the present amount of sin, however much he might desire it.

7. *Atonement.*—That Christ's sufferings were not truly and properly vicarious.

Which doctrines and statements, are dangerous and heretical, contrary to the Gospel of God, and inconsistent with the Confession of Faith. We are painfully alive also to the conviction that unless a speedy remedy be applied to the abuses which have called forth this act and testimony, our Theological Seminaries will soon be converted into nurseries to foster the noxious errors which are already so widely prevalent, and our church funds will be perverted from the design for which they were originally contributed.

We pass over what relates to Discipline and Church Order; these as well as the Doctrines of the Presbyterian Church are regarded as perfect, by the authors and signers of the "Act and Testimony." These doctrines they idolize as the miser does his hoarded treasures; and every thing pertaining to their safety is a matter of like anxiety and fear and trembling. But it is an earthly treasure after all; a treasure which moth and rust can corrupt, and which thieves can break through and steal.

The whole number of signatures to the Act and Testimony ascertained, up to the 18th Sept. is one hundred and fifty-five ministers, and five hundred and fifty-seven Elders. They are given at full length in the Presbyterian. When the number obtained was about half of the above total, Dr Ely, the Editor of the "Philadelphian," who is classed with the "New Divinity" men, was very facetious upon the announcement of the names in the "Presbyterian:"

"This makes the enrolled army to stand 96 *rank*, 275 *file*, and 1 *licentiate*."

"They have obtained nearly one in every twenty of the Ministers of the Presbyterian Church to support this standard of the black flag of proscription."

If Dr Ely is correct in his Statistics, they still fall considerably short of a tithe of the ministers. If they obtain a majority it will prove only that they have the power; it is very possible that both parties may be wrong; certainly only one can be right; and we would ask of either party, how large a majority of the Presbyterian Church is required to turn error into truth, or the contrary.

THOMAS SCOTT.

This individual, so well known to a large portion of Christians in this country by his notes and comments on the Scriptures, was, at one period of his life, so strongly opposed to Calvinism and the orthodoxy of the the English Church whatever it may be, that all promises of preferment were insufficient to induce him to subscribe to the Articles of that Church. The proof of this is contained in a letter to his sister dated 12th July 1775:

"If by subscription be meant an avowed assent to the truth of every proposition contained in what we subscribe, I can never subscribe these Articles, without telling a most audacious lie in the face of God, in a solemn and important matter of religion, for the sake of sordid lucre. Such a lie would wound my conscience, and forfeit His favor, *in whose favor is life:* and riches would make me but a poor amends. On the other hand, if I resolve not to subscribe, I must at present renounce all my aspiring hopes, and be content to be a poor, and perhaps despised curate, and censured into the bargain. But yet this is the far better side of the question; for God has promised, and I dare believe, that *he that seeketh the kingdom of God and his righteousness*, shall be supplied with what He sees that he wants: that he, who leaves any worldly treasure *for his sake and the Gospel's* shall be amply rewarded even in this life; and that him who is *not ashamed of Christ, and of his words*, he will not be ashamed to own; and the contrary. I have therefore chosen this side of the question, and hope by God's assistance to persevere therein. But, should preferment be offered, I shall venture to ask, whether the above be the right definition of subscription or not. If they mean any thing else, and will say so—I mean that a man may subscribe without believing every part—I then could subscribe. It is true, subscription *would be then a farce:* but that is their business."

If Scott was not converted in the technical sense of the word, when he wrote this letter, he appears to have been a good Christian in word and deed, and upon the high ground of true Christian morality. The only deduction which we can make from this, is the expression of acquiesence at the close of his letter, in the supposed decision of others, that, what he might be tempted to subscribe, should not be regarded as binding in all particulars. We cannot but doubt the perfect rectitude of thus soothing the compunctions of conscience, by casting the responsibility upon others.

ANTI-SLAVERY CONVENTION.

ADDRESS, BY A COMMITTEE OF THE CONVENTION, TO THE PEOPLE.

Besides a variety of Resolutions passed, after much animated discussion, at the meeting of the Convention in May last, a committee was chosen, of which Professor Follen was chairman, to prepare an Address to the People, and the committee were requested to publish their Address with the proceedings of the Convention, which has accordingly been done.

From the wide prejudice that exists against the name of Anti-slavery Societies, and against some of the advocates of the abolition of slavery, in consequence of intemperate language that is often held upon the subject, many persons doubtless, if asked whether they have read this address, will answer with an exclamation—'Read the address of abolitionists! the ravings of mad-men! the ebullitions of incendiaries who would set the nation in a flame, and reduce the fair fabric of our national union to ashes!'—But who are abolitionists? The great body of humane and thinking men in New England, in all the non-slave-holding states.—What sort of abolitionists? As many sorts as there are of Christians; differing in temperament, in wisdom, in adaptation of means to ends. There are the sanguine abolitionists, who are for marching strait forward to the consummation; who press onward for the prize without looking behind them even so far as to correct their errors, and gather new strength and skill for the contest; who heed not how many enemies they make; who curse, like Luther, all who are not as head-strong in reform as themselves; who care not how many they alienate though they may be as tenderly alive to the great good to be accomplished as themselves, and as deeply sensible also to the evils set forth, growing out of the relation of master and slave. Such men, unlimited as their ardor may be, are perhaps necessary to the work. Those who set themselves coolly to calculate the cost of a great enterprise, who take into account all the minute items of expense, and foresee difficulties without end, and embarrassment in every step of progress, are not the men to start a project looking towards grand results, in which human passions take the lead, passions which they despair of controlling or rightly directing. These are the men to interpose after the first fervors have somewhat subsided; after the projectors are embarrassed and driven to straits. The great mass of mankind must be roused by the few, in order to become awake to a great evil of long continuance; for it is not the many that will all at once rise to the contest of their own accord, and commence offensive operations against a system of things which does not, as they perceive, immediately affect themselves, and which has been going on, with all its abuses, while they have enjoyed repose. The animal passions, selfish pursuits, mere worldly policy have their periods of ascendency with most persons, when their high moral sensibilities sleep, and would sometimes sleep forever, if they were not disturbed by the vigilant; if the occasion for action were not presented in all its strength, and even with a good deal of coloring and exaggeration. So it has been in all great revivals. The heralds have not always, not usually, been men of great and refined intellect; but yet men of energy and moral courage, mingled it may be, and as they often have been, with great vanity and very little delicacy of feeling. Men of this stamp are indeed very apt to be offensive to those who are quite as pure as themselves, and who far excel them in refinement of feeling; and these cannot reconcile themselves in a moment to any co-operation with persons so unlike themselves, and so unlike what they think men ought to be. So again these same heralds of reform put a large portion of their equals and inferiors upon their resistance, and have to encounter great obloquy and personal insult, and sometimes violence. But they are not the men to be silenced or easily awed, and while their temerity excites rage and outrage in some, it excites sympathy in others, if not a generous co-operation.

It cannot be doubted, we think, that the appeals which have heretofore been made to the public in favor of abolition of slavery, have in general been very unguarded and violent in their language, a language which has appeared to many to appeal more to the slave, as if bound to right his own wrongs, than to the humanity of the master, as in duty bound to provide means for letting the oppressed go free. Nothing seems to be more clear upon this subject, than that, if any thing is to be done peaceably, it must be done by the combined operation of the slave-holders themselves with all the friends of abolition; nay more, that the slave-holders must be forward in the work, must first put their shoulders to the wheel and say, if they have any sacrifice to make, what sacrifices they are willing to make. It is very easy for us, the people of New England, to offer arguments to one another and perhaps to satisfy ourselves that emancipation immediate and total is safe, that gratitude, on the part of the freedmen, will outweigh all the bad passions which will be let loose, that free labor is more profitable than slave labor, and that he who enfranchises his slaves will suffer no loss. But the slave-holders are probably as good judges on this subject as we are. And when they are persuaded of these things, we cannot doubt that they will be forward to rid themselves of an evil, which they cannot but feel, and the final consequences of which they must look forward to with dread. It is impossible for a wise and benevolent man, who weighs all the difficulties and disadvantages under which the slave-holders are placed, not to make some allowances. He cannot call those who are under the protection of the constitution and laws of the land—thieves, robbers, haters of mankind, felons and murderers, and denounce "deep damnation to the souls of the slave-holders." Where one person thus accused feels the justice of the dreadful accusations, thousands are irritated, exasperated, or enraged at the violence of such declamation, and will ascribe it to any cause rather than to that of humanity.

We are rejoiced to find the "Address to the People of the United States," of which we have made mention, entirely at variance with the spirit of most appeals to the public on this subject without yielding a particle of ground of any value to the cause of Anti-Slavery. The utter inconsistency of slavery, with our free institutions of government and declaration of equality of rights,—with the principles of Christianity, and with the inborn feeling of personal freedom, thus constituting a crime against human nature itself is here established beyond all controversy. Its pernicious consequences both on the master and slave are faithfully and eloquently portrayed and the objections against immediate emancipation are met with great fairness and moderation. The loss of property from immediate emancipation is not admitted as an effect which would follow. The limited space given to this subject in the "Address," does not allow the committee to go far in their statements and reasoning upon it. Nor do we see the necessity of laying much stress upon it. Upon high moral principles, by a faithful exposition of Gods laws and the laws of common humanity, let the Slave-holder be persuaded that he has no property in man that it is a property of political sufferance only which ought never to have existence for a moment, and when thus persuaded the great end is attained. If then, there be in fact or in imagination a loss of property, let the purse of the nation be held responsible for the utmost farthing;—it is the least atonement that can be made, humanly speaking, for its political sins, the sins of the whole nation in this particular.

The constitutional ground which secures the property of the master in the slave, is examined with great liberality. It is allowed that the Article of the Constitution on that subject "was designed to secure the legal claims of the Slave-holder, as well as the master of an apprentice." But it seems as if its framers had couched their intention in such general terms; in order that the article might remain applicable in case that slavery should be abolished in the different states."

We must content ourselves for the present with giving a Summary of the principles on which the committee in behalf of the Convention rely, for the justice of their cause, and their hopes of its success. We do this, so far as we deem it most important to go, in the words of the address:

The constitution of the New-England Anti-Slavery Society permits no other means than such as are sanctioned by *law, humanity* and *religion*. It is enough that we have freedom peacefully to assemble and associate, to consult, and to petition the government of the Union as well as the legislature of every state, and thus by individual and united exertion, to act upon the public mind. Thus armed with all the legitimate weapons of truth, we feel bound in conscience never to lay them down until the principle that man can hold property in man is effaced from our statute books, and held in abhorrence by public opinion. After the most careful examination, we are convinced that slavery is unjust in itself, and cannot be justified by any laws or circumstances; that it wars against christianity, and is condemned by the Declaration of our Independence. We are convinced that it is injurious to every branch of industry, and more injurious still to the mind and character both of the master and the slave. Its existence is the chief cause of all our political dissensions; it tends to unsettle the groundwork of our government, so that every institution, founded on the common ground of our Union, is like an edifice on a volcanic soil, ever liable to have its foundation shaken, and the whole structure consumed by subterraneous fire. The danger of a servile and a civil war is gaining every year, every day; for the annual increase of the slave population is more than sixty thousand; and every day about two hundred children are born into slavery. As the more northern of the slave states, seeing the advantages of free labor, dispose of their slaves in a more southern market, and by degrees abolish servitude, the whole slave population, and with it the danger of a terrible revolution, are crowded together in the more southern states. Under all these threatening circumstances, what have the *southern* states, what has congress done, to avert the impending calamity from the Union? Congress, which has full and exclusive power to abolish slavery in the district of Columbia and in the Territories, and to abolish the domestic as well as the foreign slave trade, shrinks from touching the subject. The fear of instant difficulties to be encountered overcomes the more patriotic fear of the ever increasing evils engendered by improvident delay, which reserves to our descendants, if we should escape them, the inevitable consequences of our own culpable neglect.

If we should not recur to this subject, let what we have said be regarded merely as an inducement to our readers, so far as our recommendation is of any value, to examine this "Address." We will add no further commendations of our own; but will conclude with the following paragraph from the N. Y. Journal of Commerce, which has been hitherto, and is still, for any thing we know to the contrary, a hearty Colonization Journal.

The New England Anti-Slavery Society have issued a long address to the people of the United States. It is written in a temper altogether new. It abuses no one, and calls no hard names, but treats every body kindly, and proves very conclusively, that the sentiments entertained throughout the free States, and very extensively in the slave-holding States, are right. We consider this address as a signal of peace, —a declaration that hereafter whatever is attempted with reference to this subject, will be, not in the spirit of violence and war, but in that of peace and kindness. If the discussion is conducted in the temper of this New England address, we do not apprehend that heat will be elicited either at the North or the South.

REPORT OF COMMITTEE RELATING TO THE DESTRUCTION OF THE URSULINE CONVENT.

This Report of a large Committee appointed by the Citizens of Boston, at a crowded meeting in Faneuil Hall, is ample and faithful. It appears that the Committee sat daily from 9 o'clock A. M. till sunset, for a fortnight; that they used their utmost diligence to come to the knowledge of the persons concerned in the riot and conflagration, and obtained such information as led to the arrest of several individuals. The committee furnish a history more satisfactory than all previous accounts afford of the manner in which the excitement was brought about which occasioned the outrage. This led them to a minute examination of the principles and regulations pertaining to the Convent, both as a religious institution, and as a seminary of education; and also to a searching inquiry into all the alleged abuses. They then proceed to particular details of all that they discovered in their investigations relating to the collection of the mob, and their modes of proceeding, including circumstances of demoniacal outrage, which are enough to make a man even of iron nerves shudder at the atrocity of the perpetrators. The Committee, we regret to find, could not exonerate the municipal authorities of the town of Charlestown from culpable remissness or inefficiency.—They make those moral reflections in regard to social and political relations, which, as high minded and religious men, we have a right to look to them for; and they propose remedies for the inadequacy of the existing laws in regard to inquiries into penal offences. We add only that the Committee found all the abuses alleged against the Institution to be false allegations; and that, though they were far from feeling any favor towards it, as a Catholic Institution, (as all Protestants must be) yet they found nothing in its rules and regulations, or in the execution of them, which made those concerned, in any single particular, amenable to our laws. Thus it is that persons of character and standing, in their own names, find an Institution to be pure and irreproachable, which, in the opinion of the worst part of society, in their clandestine conspiracies, was adjudged to be so corrupt as not to be tolerated for a moment.

CHRISTIAN WATCHMAN.

Our remarks upon the Life and character of the late Rev. Joseph Emerson were copied in the Christian Watchman of last week, in which the Editor of that paper has given us credit for qualities manifested in those remarks, which we should be truly sorry not to deserve. The Editor of the Watchman comments upon one unfortunate sentence of ours, as follows:

There is one sentence of the writer on which we would remark. The sentence is this, in reference to Mr Emerson—"There is nothing in his character which surprises us but the *constancy of his religious belief*, and the little deviation from the same uniform track." Now we are of opinion that this constancy ought *not to occasion surprise*." &c.

We are glad to have the opportunity of making an explanation which is due to ourselves, and to our estimate of Mr Emerson's character. When we spoke of our surprise at the *"constancy of his religious belief,"* while he underwent so many revolutions in other things, we meant *the constancy of his belief in the same doctrines*, and not in Christianity itself, as a divine dispensation,—full of grace and truth. This is all the explanation we have to make; and we do not know, whether the Editor of the Watchman did or did not understand us as we have now explained ourselves. If he did so understand us, it might not perhaps materially affect his view of the case; for doubtless our opinions are very different in respect to the nature and importance of many doctrines, which are held or discarded by good men and good Christians.

NEW PUBLICATIONS.

The Temperance Family Almanac for the Year of our Lord 1835. Boston: Russell, Odiorne & Metcalf.

We are assured by the Publishers of this Almanac that the calculations for the Calendar and Celestial Phenomena "have been made by a gentleman of well-known scientific skill, expressly for this work, and may be relied on as correct. The reading part is devoted to the cause of Temperance, and is introduced by an appalling allegory entitled the "Court of Death," in which Death after listening to the claims of Consumption, Fever, Plague, Famine, Old Age, and War, to the prize for the greatest number of victims, awards it to Intemperance, and decrees that "Henceforth INTEMPERANCE is the Prime Minister of DEATH." Besides this there is a variety of moral arguments, statistical and economical statements, anecdotes, and stories calculated to interest a corresponding variety of readers. "The Temperance Almanac" deserves a large share of circulation among the thousands and millions of those who read productions of this kind in our land.

Lafayette; a Poem. By Thomas Power.

This is an historical poem, in which the author has sparingly indulged his imagination, probably through design, and as we think with good judgment. We select as a specimen the meeting of Lafayette with Washington after his first landing on our shores.

The ocean braved, its dangers passed,
He finds Columbia's shores at last,
And kindred hearts and welcome hands
Meet where the youthful hero stands.
No prying jealousy can trace
One selfish line in that fair face:
E'en envy's self might proudly bow
In homage to that open brow.
While thousands tender honest thanks,
Is one amid their gathering ranks
Whose generous heart and steady eye
Rest on his fearless, young ally:
A father's feelings press upon
The rising thoughts of Washington;
And ere that day's broad sun had set
A wreath of honor, dearer far
Than radiance of bright coronet,
Shone on his brow like some fair star.
His friend, our country's father, wills
Near his own person that brave youth,
And grateful pride that bosom fills—
A pledge of its unbending truth.

Mr Arnold's Second Semiannual Report of his services as Minister at Large in New York.

Mr Arnold's "Report" contains much valuable matter, and gives ample proof of the importance of his labors. We shall have occasion to recur to it again.

PERIODICALS.

New England Magazine. October.

A goodly variety of matter is to be found in this number; political, comico-farcical, imaginative, meditative, ethical, descriptive, biographical, poetical and literary. The first article is upon "Political Parties." There is nothing in it relating to the present attitude of parties, except the following passage conditionally prophetic and oracular, upon a very solemn subject.

A political contest is coming on, which will stir up such a commotion in the hearts of our citizens, as nothing but the waves of the sea, beaten by a tempest, can adequately represent. If we pass through and come out of that contest with false notions and a wrong spirit, it will matter little which party is victorious. The result, in either case, will be disastrous to social order and well regulated freedom. If, when the contest has closed, the American people are found the *devotees* of a *party*, there will be little hope, henceforth, of a good and rational government.

This Essay is speculative and written, we judge from a cursory reading, with ability. Parties are treated of as an evil, but still as a necessary evil. The necessity of the evil is summarily stated in the following sententious paragraph:

Parties, then, are necessary, first, to rouse the people from the lethargic indifference, into which they would otherwise fall; and, second, to restrain the cupidity and folly of corrupt politicians. If rulers were all and always virtuous, they would govern safely and well without any restraint from the people; if the people were always wise, they would remove bad rulers without any aid from parties. But neither are perfectly wise or virtuous; neither so much so as to secure freedom without other guarantees. We establish a government to protect us from the bad; and, when we have done that, we are obliged to erect other informal governments to protect us from the first. We must suffer some evil patiently, to avoid more. Constant vigilance is the price we pay for liberty, it is said; we might rather say, it is the price we pay for social existence.

ECCLESIASTICAL.

INSTALLATION.—On the 17th inst. the Rev. D. H. Barlow, formerly minister of a church and society in Lynn, Mass., was installed over the first Unitarian Church in Brooklyn, N. Y. Sermon by the Rev. Mr Furness of Philadelphia; installing prayer by the Rev. Mr Stetson of Medford, Mass.; charge by the Rev. Mr Ware of New York city; right hand of fellowship by the Rev. Mr Farley of Providence; address to the people by the Rev. Mr Hall of Providence. The performances were listened to with undivided attention, and received the united approbation of all present. Even the most desponding of this small but flourishing congregation felt himself doubly armed after listening to such able discourses; and we believe that the whole congregation received an impulse which will continue to be felt for many years. Every thing was conducted with decency and order, and a truly christian spirit seemed to pervade the whole assembly.

ORDINATION.—On Wednesday last the Rev. George W. Briggs was ordained as Pastor of the Unitarian Congregational church at Fall River.

The exercises of this occasion were introduced with prayer and the reading of the scriptures by Rev. Mr Bigelow of Taunton; the sermon was preached by Rev. Mr Farley of Providence, from 1 Cor. ix. 16. "For necessity is laid upon me: yea, woe is me, if I preach not the gospel." The ordaining prayer was offered by Rev. Dr Parkman of Boston, the charge by Rev. Mr Pierpont; the right hand of fellowship and the address to the people by Rev. Mr Hall of Providence, and the concluding prayer by Rev. Mr Sanger of Dover.

The services were attended by a large and very attentive audience; and we cordially rejoice in the favorable prospects and hopes of this infant society.

A sermon was also delivered in the evening at the request of the society by Rev. Dr Kendall of Plymouth.

Ordained at Charlemont, on Wednesday 13th inst. to the work of the Gospel Ministry as an Evangelist, Mr John Eastman. The Services were performed by the Franklin Association, resolved into a Council. The divine blessing was implored, and select portions of Scripture read by Rev. Mason Grosvenor of Ashfield; the introductory prayer offered by Rev. Eliphalet Strong of Hinsdale, N. H.; the sermon from Titus, 2, 15. Let no man despise thee; by Rev. Theophilus Packard, Jr. of Shelburne; the consecrating prayer by Rev. Moses Miller of Heath; the charge Rev. Dr Packard of Shelburne; the right hand of fellowship by Rev. Henry A. Holmes of Sunderland; and the concluding prayer by Rev. Aretas Loomis of Colrain.

COUNCIL IN NASHUA.—A Clerical Council convened in Nashua on the 10th inst. at the joint request of Mr Nott and his church, to advise them as the course to be taken by them in consequence of his recent change of sentiment on Infant Baptism.

The result to which the council came, was to advise Mr Nott to ask a dismission from the church and society, of which he has at present the pastoral charge.

We understand the first Congregational Parish in Gloucester have given the Rev. Luther Hamilton, formerly of Taunton, a call to settle with them, and that he has accepted the invitation.

The Rev. Benjamin Huntoon late of Bangor, has received a unanimous call from the First Congregational Parish in Milton; and Wednesday the 15th of October next is appointed for his installation.

DEDICATION AT SAXONVILLE.—The Methodist meeting house recently erected in this place was dedicated on the 17th inst. We learn that it is built economically, comfortably, and neatly. The house was thronged.

INSTALLATION.—Rev. David Oliphant, formerly minister of a Church in Beverly, Mass. was installed Pastor of the second Congregational Church in Wells, Me. on the 24th inst. Sermon by Rev. Mr Crowel, of Essex.

INTELLIGENCE.

DOMESTIC.

Municipal.—At a meeting of the Common Council on Friday evening, the report, recommending that a building be erected as a House of Reformation for Juvenile Offenders was taken up and accepted with amendments. The site finally agreed upon for its location is on the southerly summit of the hill, on the right hand side of the entrance to the House of Industry, at South Boston. The sum of $20,000 was appropriated to defray the expense of its erection, by a unanimous vote; and Messrs Hastings, Bartlett, Shaw, Oliver and Harris, (to be joined) were appointed to cause the same to be constructed.

Boston and Worcester Rail Road.—The passengers cars run regularly to Hopkinton twice a day, at half past 8 o'clock, A. M. and 2 o'clock, P. M. and return at half past 12, and at 6. There is besides a trip to Newton every afternoon, at half past three. The early morning trip is discontinued.

Ursuline Convent.—The following letter is an answer to one from the Hon. Judge Fay, containing inquiries respecting the internal management of the Convent.

Belfast, Sept. 4th, 1834.

SIR—I have received your letter, and hasten to give you an early answer. The task is not a pleasant one under such circumstances. No delicacy of feeling however, shall withhold me from doing justice, as far as lies in my power, to that estimable and never to be forgotten community.

In the month of December, 1827, I entered the Ursuline Convent, Mt. Benedict, as a candidate for that community. After remaining about two years, I became convinced that I had no vocation for that state of life. Having become exceedingly attached to the Lady Superior and those of her community, I felt an unwillingness to leave. I found however, that it was vain to think of compelling myself to remain, and I immediately made known my feelings on the subject, to the Lady Superior. So far from meeting with the least opposition, she replied, that "strongly as she was attached, and dearly as she loved me, she must advise me to go, if I saw that I could not be happy there;" for, she continued, "no one can judge of that so well as yourself, and it shall be left to your own decision," telling me at the same time that "their Rules and Constitution did not allow any one to remain, but such as found their happiness there, and *there* only." She told me that I was at liberty to go, whenever I pleased, and should be provided with every thing requisite for my departure, which was done two years after; having remained there that length of time, merely from personal attachment to the Lady Superior, and her no less worthy community. During my residence there, (a period of four years,) I can truly say that I never saw one action to censure.

Their character is as unimpeachable, as their conduct is pure and blameless. I can assure you, that as they appear at the parlor, so are they in their most unguarded moments—no unbending from that sweetness and affability of manner, which characterise them all. Every duty, both temporal and spiritual, is discharged with the greatest fidelity. The love of God, and the hope of Heaven, is the motive for every action. As teachers, nothing can exceed the care, attention, and kindness, which is bestowed on *all* placed under their instruction. As persons secluded from the world and devoted to God, their purity of conversation and moral principles, their nobleness of soul, their charity, kindness, and forbearance to each other, cannot fail of being a most edifying example to all around them.

My situation in that community was such as to render me thoroughly acquainted with every member, and every part of the house. And I solemnly assure you, there was not the least thing existing there, that any person could disapprove, were he ever so prejudiced.

As it regards the school, I have ever recommended it to every parent, as the only *secure* place for the education of daughters, in New England, or even the United States. I say *secure*, for so I consider it, in respect to the allurements held out to the young mind by a fascinating world, in most of our boarding schools.

With respect to Mrs Mary John, I was at the Convent the day after her return there; I saw her in the parlor, she told me she had been very ill. At that time I knew nothing of her unfortunate departure. I found Dr Thompson there also, who prohibited my seeing the Superior for the space of five days, in consequence of one of her eyes being dangerously affected. At the expiration of that time I passed the day there. I saw Mrs Mary John, who related to me the particulars of her going—said she could not realize that it was so; expressed the greatest horror at having taken such a step; and said she would prefer death to leaving. She has been in that community thirteen years, and has had the black veil eleven years. See always appeared perfectly happy, and I have no doubt she was so, as we have had many conversations on that subject. She has told me repeatedly that she could never cease to be thankful for having been called to that happy state of life. If she had changed her mind, she had only to say so, to be *free* as I am at present. Never, I can assure you, has there been, or can there be, according to the Rules and Constitution of the order, any *improper restraints* imposed on any person entering there. While I was a resident there, several left without the least opposition on the part of the Superior, or any other person.

As it respects the sick, nothing, I assure you, can be farther from the truth, than the assertions of Miss ——. For, never, by any person, (I will not except my own parents' house,) have I received greater kindness, or more attention in sickness, than during my stay in that house.

With the greatest respect, &c.

CAROLINE FRANCIS ALDEN.

Copy—S. P. P. FAY.

Disgraceful Riot.—Yesterday afternoon, about the close of divine service in the churches, a furious fray took place in several of the streets of our city. Leonard street, from Broadway to Elm; Elm to Franklin; and Franklin from Elm to Broadway, were thronged by hundreds of riotous and disorderly people—but not, as we are happy to learn, Americans. The contending parties knocked each other down, stamped upon, beat and kicked them when prostrate, with frightful violence. Numbers might be seen fighting at the same time in various directions, and the scene was altogether brutal and disgusting. Our informant who was an eye-witness, believes there were an hundred fighting at the same time. He saw several down at once, and others jumping on them, and he judged that there was 1000 persons looking on and around. There appeared to be more persons engaged than in any of our July riots. This happened near the residence of the Mayor—yet where was he—specially charged with the peace of the city? Where too were the police?—not one of whom was to be seen! It is disgraceful enough to have riots at any time—but such a riot on the Sabbath, in the most public part of our city—carries with it a deep and lasting disgrace.—*N. Y. Commercial of Monday.*

The consul General for the United States, residing in New York, has received a medal to be presented to Capt. Rogers. The medal is about the size of a doubloon, though much thicker and more massive. On the one side is the head of the King, with the legend "Louis Phillippe, Roi des Francais"—on the other a civic wreath, within which are the words "a Nathaniel Rogers; Capitaine de nanier Americain, pour avoir sauve des marins Francais en danger de perir dans les flots, 1834." (To Nathl. Rogers, Captain of an American ship, for having saved some French sailors in danger of perishing in the waves.)

Melancholy Shipwreck.—A letter from Pictou, N. S. dated 11th inst. states that ship Sybelle, of Liverpool, from Cromarty for Quebec, with three hundred and sixteen emigrants, had been cast away and all perished. Six of the crew saved themselves in a boat, four of whom had arrived at Pictou.

Baltimore and Washington Rail Road.—We learn from the Baltimore Gazette, that several thousand feet of this road are already in a condition to receive the rail, and that the laying of the timber is in active progress on three different sections. Three large sections of the road, which are not yet graded, are expected to be completed by the first of December.

The President had reached the neighbourhood of Knoxville on his return, at the latest accounts (Sept. 14th,) we had from him. His health was perfectly restored, and his strength recruited beyond expectation. He will reach this city by the 4th of October. —*Washington Globe.*

Illinois.—Official returns of the recent Election are at last published. For Governor, Joseph Duncan received 17,103 votes; Kinney 10,236 votes: McLaughin, 4,428; and James Adams near 1000. Kinney was supported almost exclusively upon the ground of his Jacksonism.

For Lieut. Governor, A. M. Jenkins received 13,363 votes; James Evans 8727; W. B. Archer 8043.

For Congress, in the First District, John Reynolds had 4108 votes; Snyder 3713; Humphreys 1918.

Second District—Casey 5593; Davidson 3896:

Third District—May 6757; Mills 6124.

The vote upon the selection of a town for the seat of government, under an act of the last Legisiature, does not appear to have been a general one—many of the counties not voting at all, and others not returning the votes when given. As far as heard from, Vandalia has 5383 votes; Alton 5232; Springfield 5173. It is probable that when all the returns are received, Vandalia will be a little a-head.—*Missouri Republican.*

All the members of the Committee of the House of Representatives on the Post Office business have reached Washington. The committee consists of Mr Connor, of North Carolina, Mr Whittlesey, of Ohio, Mr Everett, of Vermont, Mr Beardsley, of New York, Mr Watmough, of Pennsylvania, Mr Hawes of Kentucky, and Mr Stoddert, of Maryland.

James Hopkins, Esq. the oldest and one of the most eminent members of the bar at Lancaster, Pa. died on Sunday, the 13th inst. at his residence in that city. The Union has the following account of the event:—

"A trial of great interest and importance had been pressing for nearly two weeks, in which Mr Hopkins was the leading counsel for the plaintiffs. On Thursday afternoon, just as Mr Buchanan, who was one of the counsel for the defendant, had risen to address the jury, he was interrupted by Mr Hopkins, who expressed a desire to read to the court and jury certain authorities upon which, among others, he said he intended to rely. Mr Buchanan gave way; but Mr Hopkins, after a few incoherent remarks, was unable to find the authorities, and resumed his seat. There can be no doubt that the fatal inroads of disease were then commencing; for a short time after he was discovered to be apparently asleep in his chair. There was nothing extraordinary in this; and the first alarm which communicated itself was on the part of one of his colleagues, who, after having made several ineffectual attempts to arouse him from his supposed slumber, expressed his apprehension of something serious to the court, when, upon examination, it was discovered that his fears were but too well founded. He was immediately carried home in a chair, medical aid called in, and bleeding promptly resorted to—but in vain—the ravages of disease baffled the energies of science and skill, and he lingered on, in nearly unbroken lethargy, until about nine o'clock of the succeeding Sunday morning."

Hon. William H. Crawford, formerly Secretary of the Treasury, died about three weeks ago, at the residence of his frend, Mr Merriwether, while on a circuit, attending the Supreme Court of Georgia, of which he was Senior Judge.

FOREIGN.

London papers of the 23 and Liverpool of the 24 August have been received They contain no political news of importance. We select a few articles of recent foreign intelligence on various subjects.

Spain.—Extract from the statement read by the Spanish Prime Minister of the Cortes, on the diplomatic relations of the country.

With the United States of America a treaty has just been ratified, which was on the point of being signed when I took possession of the Foreign Department. Repeated claims and complaint on the subject of the losses which the trade of the Republic was supposed to have sustained at the hands of the Spanish authorities, or by vessels bearing our flag, gave rise to a long and tedious negociation, which has at length been terminated by fixing the sum which the Spanish Government had to pay in order to be entirely free. This sum having been ascertained after certain immoderate pretensions had been considerably reduced, all that remained to be done when I entered the cabinet related to certain accidental circumstances with regard to its execution. Those difficulties have been removed without prejudice to the Treasury, and Her Majesty, after consulting the Council of Regency and her Ministers, gave orders that the treaty should be concluded, the ratifications of which have just been received, and of which a copy is to be inserted among the documents.

At Madrid, on the 8th of August, M. Martinez de la Ross laid before the Chamber of Deputies a treaty with the United States, together with the quadripartite treaty of alliance and accompanied the presentation with an account of the existing diplomatic relations of Spain. The Duke of Zaragossa (Palafox) had demanded as a peer, to be tried by the Chamber of Proceres; but the claim was resisted by the Ministers on the ground, that he had not taken the oaths, as such.

Cholera in Madrid.—Letters have been received in this city from Governor Van Ness, our Minister to Spain, dated 23d July; confirming the accounts previously received by way of England, of the ravages made by the cholera in Madrid. They were all lead to believe, it appears, that the scourge would not reach that city. It broke out, however, suddenly, on Tuesday the 15th, though very little known. On Wednesday evening Governor Van Ness' family were entertaining some friends at tea, all perfectly well and not dreaming of the existence of any cholera. On that very day, however, and on Thursday and Friday, an immense number died. There was no way of ascertaining the exact truth, but from the best information it appeared that for a short period the deaths were six hundred a day—a mortality in a population of 160,000 wholly unprecedented. There had been four cases in the Ministers residence, himself and lady included, two of which, Mrs Van Ness being one, proved fatal. Governor Van Ness, although still weak, had nearly recovered. Although the quarter in which our minister lived was the highest, and had always been supposed the healthiest part of the city, on this occasion it proved the reverse, a large portion of the deaths having occurred in its immediate vicinity. Mr Wyer, the bearer of the ratification of the treaty with Spain, arrived in Madrid on the 22d July.—*N. Y. Evening Post.*

The cholera is on the decline at Madrid, but is extending in the provinces. It has extended itself to Guadalaxara, and in the northwest as far as Burgos. A few cases have occurred at Segovia.

The Portuguese brig Tamaga, with 414 slaves, has been captured in the Bight of Benin, by the British government brig Charybdis.

Paris, Aug. 15.—Aerial Ship.—The Aerial Vessel, L'Aigle, in the Champs Elysees, which is on Sunday to make its first excursion in the realms of space, is at present an object of great curiosity, and has been visited by numbers of scientific amateurs, desirous to inspect the machinery by which that element, hitherto so refractory, is to be tamed into obedience and made to obey the helmsmen with as much docility as the wave on which we are wafted from Calais to Dover.

An article in the Temps states that the Emperor of Austria had had an attack in the spine, which threatened to end fatally.

Steam Navigation in India.—Among the supplies lately voted in the British Parliament, was the sum of £20,000 to assist in the experiment of a communication with India by steam conveyances. Two routes are under consideration for the regular line of communication; one with Bombay, through the Red Sea, the other by the Euphrates and Persian Gulf. The expense of the communication is to be borne jointly by the British and India Governments. The communication by the Red Sea is to be first established, but as it is supposed that the other route, in certain seasons of the year may afford superior advantages, and as the experiments by the Red Sea had been made by the East India Company at an expense of 60 or £70,000, the committee of the House of Commons recommended the appropriation of the above sum for experiments on the other route.

Redmund's Steam Carriage.—(From a Correspondent.) Another competitor has started for the honor of driving carriages by steam on common roads. On Saturday, a Mr Redmund ran a carriage from Charles-street, City-road, with twelve passengers, through Islington, by Newington-Green, to Wood's-green, on the Enfield-road, six miles in 35 minutes. There it stopped to replenish the fire, which was done in three minutes; one peculiarity of Mr Redmund's carriage being that the fire is not, as in the others, continually mended but only at intervals.—The carriage afterwards went to Enfield, four miles, in thirty minutes. From Enfield the Alpha (the name of the carriage) returned to Wood's Green in 29 minutes, and reached the City-road, from whence it started, in about 35 minutes. The Enfield road is distinguished for numerous sudden turnings, as well as for some steep short hills, and was chosen on acaount of its difficulties. It is concluded, therefore, that having overcome these, Mr Redmund's carriage —the boiler of which is constructed on a peculiar and very safe principle—is calculated to run on any ordinary road. The average velocity of the carriage was 10 miles an hour, which is perhaps, as fast as is consistent with prudence, and the working of the machine gave great satisfaction to scientific gentlemen, who were present. The carriage, we are informed, has already travelled on the Enfield road, in its various preparatory trips, about 150 miles, and is said to be now in as good condition as at starting, showing that two of the requisites to success, a lasting fire-place, and a strong, safe, power-generating boiler, have been obtained. The iron wheels, too, are of great strength, though light in their appearance. The carriage is elegant in construction, as well as commodious. If no more than ten miles an hour could be realized by steam locomotion on common roads, an inestimable boon will be conferred on the country. Ten miles an hour by horse power is accomplished at a great sacrifice of animal life and suffering. To accomplish as much by inanimate power will advance our interest, whilst the opportunity for the habitual exercise of brutalizing feelings in a numerous class of men will be destroyed.—*London paper.*

Coleridge,—The funeral of the poet Coleridge took place in the most private manner. Several of his admirers and literary friends wished to attend, but his immediate connections, aware of the opinions of the deceased against ostentation and display of any kind, declined the offer. The following notice of this remarkable writer appears in the Athenæum: "We have to record the departure of another mighty spirit from among us—the quenching in the darkness of the grave of another of the few bright stars which yet remained to us. We have it not in our power to offer any detailed biographical notice of Mr Coleridge. That he was born at Bristol, educated at Christ's Hospital, studied at Jesus College, Cambridge, and accompanied the late Sir A. Ball to Malta as secretary, are facts which are already public. His tour to Germany (accomplished through the liberality of the Messrs. Wedgwood), his residence at Nether Stowey and at the Lakes, his marriage, and the birth of his children—his labors in the Friend, Watchman, and the Morning Post—his residence during the latter years of his life at Highgate—are things so well known to the greatest number of our readers, that they call for no particular mention on this occasion. His life was one of precarious fortunes, the consequences of those singularities of character, temperament, and habits, which grew out of his original and peculiar genius. Those who have read his Biographia Literaria will not forget his account of his journey to solicit subscriptions for his Watchman, nor his extraordinary harangue against periodical literature in the house of one for whose patronage he was then soliciting. It was a type of the man—a sure token that in the hard business of life—its strivings, and its amassings, he could not be successful. Another anecdote of him no less characteristic, may not be so generally known. We have reason to believe, that during the early part of his life he enlisted as a common soldier in the Dragoons; of course he did not remain long in the service. Perhaps his then democratical principles made his officer willing to get rid of him—perhaps (which is a fact) because he could not be taught to ride."—*London Times.*

Constantinople.—The French Journal des Debats contains an article dated Constantinople, 28th ultimo, which repeats that the position of Ibrahim Pacha was becoming every day more critical, and representing the insurrection in Syria as increasing in strength. It also states that the Porte had as yet taken no apparent interest in the affair: but we know, and have already published, on better authority, that the Sultan was resolved on assisting "his subjects," as he continues to call them, should their effort prove to be of a formidable character.

Latest from Rio.—The brig Gracchus, Captain Oliver, arrived here this morning, having left there on the 12th August. On the 7th a Boston bark arrived with a cargo of *Ice*, which had lost about 20 per cent in weight. Such a cargo had excited much curiosity among "the natives." The U. S. frigate Brandywine was preparing for the Pacific; and the Natches for Pernambuco in 6 days. The Ontario was to remain there.—*Balt. Am.*

NOTICE.—The Young Men's Methodist Foreign Missionary Socieiy of New-England will celebrate their anniversary next Sabbath evening, Oct. 5th in the Church in Bromfield Street. Addresses will be delivered on the occasion by Rev. Messrs. Burrill Lindsey, Horton and Orange Scott. After the addresses a collection will be taken to increase the means of the operation of the Society. The exercises will commence at 7 o'clock precisely. The pews on each side of the broad aisle will be open to gentlemen only.

EDWARD OTHEMAN, *Rec. Sec.*

MARRIAGES.

In this city, on Monday evening, Mr E. M. Whitney, formerly of Lexington, to Miss Mary J. daughter of Oliver Mills, Esq. of this city.

In Woburn, Mr Sumner Young to Miss Mary A. Barnes, of Boston.

In Glastenbury, by Rev. Mr Riddel, Dr Asa B. Snow, of Boston, to Miss Emily Church.

In Perkinsville, 9th inst. Mr Wm. P. Thayer to Miss Adeline M. Eaton, both of Boston.

In Portland, Cyrus Weeks, M. D. of New York City, to Miss Maria Child, of P.

DEATHS.

In this city, Mr Isaac Raymond, formerly of Westminster, Mass. 53.

Mr Jesse Dunbar, 1st officer of the brig Pandora, formerly of Easton, Mass. 22.

In Medford, 23d inst. Sarah Francis, daughter of Mr Isaac Adams, of this city, 17 mo.

In Salem, Mr Joseph Putnam, of Danvers, a revolutionary pensioner, 83.

In Billerica, on the 22d inst. Francis, son of James R. Faulkner, aged one year.

In Concord, N. H. on the 17th Sept. Mrs Eastman, wife of Jonathan Eastman, Esq. aged 87. In the death of this estimable lady, the poor have lost a friend and society one of its benefactors. She was a *sincere Christian*, always ready and willing to administer relief to the poor and needy; and she died as she had lived, in the possession of the peace of the gospel; and though long confined by sickness, she was never known to murmur, and was always resigned, to wait with patience the time of her dissolution.

BOOK AND JOB PRINTING.

I. R. BUTTS has removed from School street to No. 14 Water street, corner of Devonshire street, where he is supplied with all the varieties of Type suitable for printing Books, Sermons, Posting Bills, Circulars, Cards, &c. &c.

He has for sale founts of Long Primer, Bourgeois, and Brevier, which will be sold very low.

sept 20 ep 1 year

FOREIGN BOOKS.

A LARGE assortment of Elementary and Classical Foreign Books for sale at S. BURDETT & CO.'s Store, No. 18 Court street, in the following languages, viz—

French—Spanish—Italian—Portuguese—German Dutch—Danish—Swedish—Polish—Russian—Modern Greek—Latin—Greek—Hebrew—and other Languages, ancient and modern. istf oct 4

PORTRAIT OF MISS MARTINEAU.

FOR sale by the subscribers a fine lithographic Engraving of Miss Martineau—pronounced an excellent likeness. Price 37 1-2 cts.

Oct 4 RUSSELL, ODIORNE & Co.

SPARKS' TRACTS.

A collection of Essays and Tracts in Theology, from various authors, with Biogiaphical and Critical Notices. By Jared Sparks, now nearly out of print, for sale by

Oct 4 RUSSELL ODIORNE & Co.

BROOKS' PRAYERS.

BROOKS' Family Prayer Book and Private Manual; to which are added, Forms for Religious Societies and schools, with a collection of Hymns, constantly for sale, in neat black leather binding, gilt covers, by RUSSELL ODIORNE & Co.

Oct 4.

HYMN BOOKS.

BELKNAP'S, Dabney's, Sewall's, Willard's and Greenwood's Hymns, constantly for sale by the hundred or single copy, on the lowest terms by

Oct 4 epistf RUSSELL, ODIORNE & Co.

MASSACHUSETTS HISTORICAL SOCIETY'S COLLECTION.

The subscribers having been appointed Publishers to the Massachusetts Historical Society, offer for sale their Transactions at the Society's Prices, the 4th volume of the third series has just been published, and contains several tracts relating to the attempts to convert to Christianity the Indians of New England. Description of American Medals, by Doct. Mease of Philadelphia. In the other volumes, among other curious matters, will be found a fac-simile of Capt Smith's Map of New England published in 1614. Josselyn's Two Voyages to New England in 1633. Hubbard's History of New England complete. Dr Bentley's description of Salem—Ecclesiastical History of Massachusetts. History of the Penobscot Indians. Account of Sir Wm. Phipps' expedition against Canada in 1690. Gov. Gage's account of Lexington Fight—Account of Fires in Massachusetts. Epitaphs in Dorchester Burying grounds. Donations to Boston during the Siege, 1775. Number of Houses in each street in Boston in 1789. Johnson's Wonder-working Providence. Boston votes in 1635. Description of Boston in 1794. Account of the French Protestants settled at Oxford, Mass. 1636. Deposition of Oldin and others about the Purchase of Boston. Detection of Witchcraft, &c. &c., comprising a large variety of documents of the greatest interest to the antiquarian and the general reader.

a 22 RUSSELL, ODIORNE & CO.

EMERSON'S READING BOOKS.

THE FIRST-CLASS READER, a Selection for Exercises in Reading, from standard British and American Authors, designed for the use of Schools in the United States. Price 50 cents.

THE SECOND-CLASS READER, designed for the use of the Middle Class of Schools. Price 31 cents.

THIRD-CLASS READER, designed for the Younger Classes in School. Price 20 cents.

These three works, prepared by Mr B. D. Emerson, author of the "National Spelling Book," and other highly approved school books, form a series of Readers, which have been compiled chiefly in reference to the condition and present wants of the common schools of our country; the pupils of which generally are, or advantageously might be, organised into three permanent reading classes. The matter contained in each of these Readers, is happily adapted to the intellectual advancement of these pupils who may be supposed to hold a place in that class, for which it is designed: the style and sentiment contained in each Class-book, rising in proper gradation from the most juvenile of the series, to that of the most maturity.

Mr Emerson's new Reading Books are highly recommended by Mr Walker, Principal of the Philadelphia High School—by Mr Spear, Principal of the Roxbury Female High School—by Mr Eastman, Principal of the Roxbury Grammar School—by Mr Lamson, Principal of the Abbot Female Academy, Andover—by Mr Coffin, Principal of the Coffin School, Nantucket—by Mr Adams, Principal of the Lynn Academy—and by numerous other instructers in various parts of the United States, who have introduced them into their schools. Probably no new reading book in this country has so soon come into so general use. This result, however, might have been expected from the great reputation of Mr Emerson as an Instructer and an Author; from the taste and judgment evinced by the selections; and from the attractive manner in which they are published; while the price is lower than that of any school book of similar size.

These Reading Books are favorably noticed in the Annals of Education, and in various other literary journals. The editor of the Salem Observer, in an elaborate and discriminating article on reading books, says, "Mr Emerson's Reading Books, contain less of the froth of literature, less of the pedantry of learning, and more reading that is at the same time both interesting and instructive, than any other of our American Class Books." The Lowell Observer says, "We know of no books which for beauty of selection, for purity of sentiment, and for variety of expression, that will compare with them." Want of room compels us to omit numerous other favorable notices that have been expressed by the periodical press throughout the country.

In addition to the above, the publishers are happy to state that these books have been introduced into the Preparatory School of the University of Pennsylvania; and into very many of the best schools in Pennsylvania, Delaware and New York.

School Committees, Instructers and Teachers supplied with them on favorable terms, by

RUSSELL, ODIORNE & CO.

oct 4 School Book Publishers, Boston.

GEO. H. GAY, Surgeon Dentist, has removed from No. 1, La Grange Place, to No. 12, Milk-st. nearly opposite the Mansion House, where he will attend to all operations on the TEETH.

Reference to W. P. GREENWOOD, Surgeon Dentist, and Dr M. S. PERRY. sept 27

SPECTACLES.

LEFT in the Counting room of the Christian Register, about the first Sept. a pair of hand spectacles, shell and silver mounted. The owner may receive them on calling at 134 Washington Street.

sept 27

ROBINSON'S Harmony of the Gospels, in Greek; with Newcome's Notes. By E. Robinson D. D. Also, Stuart's Grammar of the New Testament Dialect.

Just received by RUSSELL, ODIORNE & CO.

sept 20

NEW ENGLAND MAGAZINE.

THE New England Magazine of Sept. is Just Published, by J. T. Buckingham, Congress street, Boston. sept 6

MR ABBOTT'S LECTURE.

THE duties of Parents, in regard to the Schools where their children are instructed. A Lecture delivered before the American Institute of Instruction, at their fifth annual meeting, By Jacob Abbott. Published by the order of the Institute. For sale by CARTER, HENDEE & CO. 131 Washington Street. Price Two Dollars per hundred.

It forms a duodecimo pamphlet of sixteen pages and is afforded at the above low price, for the purpose of distribution. sept 13

DAUGHTER'S OWN BOOK.

COMPRISING Practical Letters from a Father to his Daughter; put up in various bindings, from 50 cents to $1 25

'It is an excellent publication, admirably adapted to the wants of daughters.'—*Evening Gazette*;

'A neat and valuable book, and deserves to be favorably received.'—*Springfield Gazette.*

'It contains what every affectionate parent must *feel* in relation to a beloved daughter, but what few have the ability to express.'—*Plymouth Democrat.*

'It is the production of a chaste and elegant writer, and in point of utility and literary merit, yields to none.'—*Literary Gazette.*

'It furnishes much excellent instruction on the culture and discipline of the female mind.'—*Zion's Herald.*

'It is the most valuable treatise that has been published, and we recommend it to every parent and daughter in our country.'—*Unionist.*

'The "Daughter's Own Book" is so beautiful, that though of a serious cast, daughters exclaim "Oh give ME the book, and I am sure I shall read it."'—*Editor of Rosebud.* Published by LILLY, WAIT & CO. 121 Washington street. sept 13

PHRENOLOGICAL BOOKS.

MARSH CAPEN & LYON, No. 138 Washington street, Boston have published and keep constantly for sale, the following Phrenological Works, viz.

Spurzheim's Phrenology, 2 vols. 8vo; Vol. 1st Physiological part, with plates; Vol. 2d, Philosophical Part.

Spurzheim's Phrenology in connexion with Physiognomy; illustration of characters, with 35 plates; 1 vol. royal 8vo; to which is prefixed a Biography of the author; by Nahum Capen

Spurzheim's Work on Insanity, 1 vol. 8vo.

Spurzheim's Work on Education, 1 vol 12mo.

Spurzheim's Philosophical Catechism of the Natural Laws of Man, 1 vol. 18mo.

Spurzheim's Examination of the Objections made in Britain against the Doctrines of Gall and Spurzheim, 1 vol. 12mo.

Spurzheim's Outlines of Phrenology; being also a manual of reference for the marked bust, 1 vol. 18mo.

Spurzheim's Anatomy of the Brain, with a general view of the Nervous System; with an Appendix, and 18 plates.

Combe's System of Phrenology, 1 vol. 8vo, with plates.

Combe's Element's of Phrenology, 1 vol. 12mo.

POETRY.

FOR THE CHRISTIAN REGISTER.

ON THE DEATH OF AN AGED LADY.

Shed not for her grief's burning tear,
Nor let a sigh rise o'er her bier,
But rather joy—that writhing pain
Will visit ne'er those limbs again.
Her life is o'er—her race is run;
She faded like the setting sun;
And hid awhile by death's dark night,
Will rise again in heaven more bright.
Through life she stood, as stands the tree
Whose roots strike deeply in the soil;
When tempests o'er her head swept free
And sorrows mixed in wild turmoil,
She trembled not—nor bowed to shun
Awhile misfortune's angry blast,
But calmly stood—till faith's bright sun
Burst through the clouds that o'er her passed.
Though death has chilled life's purple tide,
And all its gushing fountains dried,
The breathing clay resigned its trust,
And dust is mingling with the dust,
She leaves a bright example here,
Our fears to calm, our gloom to cheer;
It bids us walk the paths she trod,
And live and die like her in God. R.

[From the Southern Rose Bud.]

"AND JESUS TOOK LITTLE CHILDREN IN HIS ARMS."

I will go to Jesus now,
His arms are open still for youth,
He will hear my early vow,
He will lead my heart to truth.

When I wake with morning light,
I will seek his blessed voice,
And when fall the shades of night,
He shall be my happy choice.

He will teach me how to pray,
He will teach me what to do;
How to pass a holy day,
How to keep my God in view.

When my heart is faint and weak,
And some foolish fear alarms,
I my Saviour's word will seek,
He will hold me in his arms.

When a sinful thought comes by,
Or angry passions move my breast,
I will bid the tempter fly,
In his arms again I 'll rest.

Then happy will the moment prove
When God shall call me up to heaven,
When Jesus folds me in his love,
And faults o'ercome are all forgiven.

C. G.

MISCELLANEOUS.

At a meeting of the Massachusetts Horticultural Society, Saturday, September 20th, 1834: The Garden and Mount Auburn Cemetery Committee, by their Chairman (Hon. Judge Story,) presented the following Report, which was read, accepted, and ordered to be printed in those of the city newspapers whose editors may be willing to insert the same.

ROBERT T. PAINE, *Recording Secretary.*

The Garden and Cemetery Committee of the Massachusetts Horticultural Society, beg leave to submit the following Annual Report for the consideration of the Society:—

The Committee congratulate the Society upon the continued improvement of the Garden and Cemetery, and the additional favor and encouragement, which the design has received from the public. Before proceeding, however, to any particulars respecting this subject, they feel it their duty to make a few remarks, in order to correct some erroneous notions, which pervade certain portions of the community, relative to the nature and objects of the establishment. It is by no means uncommon to find persons impressed with the belief, that the establishment is a private speculation for the private benefit of the members of the Society, or of the individuals, who originally advanced the money to purchase the ground for the garden and cemetery, and that considerable profits have been already realized from it. This notion is utterly unfounded. The Cemetery is in the truest and noblest sense a public institution, that is, an institution of which the whole community may obtain the benefit upon easy and equal terms. No individual has any private interest in the establishment beyond what he acquires as the proprietor of a lot in the Cemetery; and every man in the community may become a proprietor upon paying the usual sum fixed for the purchase of a lot. The whole grounds are held by the Horticultural Society in trust for the purposes of a Garden and Cemetery; and no member thereof as such has any private interest therein, except as a corporator, or proprietor of a lot. The whole funds which have been already realized by the sale of lots have been devoted to paying the price of the original purchase, laying out the grounds, enclosing them with a fence, erecting an entrance gate and portal, and a cottage, and other structures for the accommodation of the superintendent, and defraying the incidental expenses. The expenditures have already amounted, as appears by the Treasurer's Report, to upwards of twenty-five thousand dollars; and the proceeds of the sales have fallen short of this amount by about two thousand dollars; so that as yet the expenditures have exceeded the income. It has always been the understanding of the Society that all the funds which should be obtained by the sales of the lots, should, after defraying the annual expenses of the establishment, be applied exclusively to the preservation, repair, ornament and improvement of the Garden and Cemetery; and never to the private emolument of any of the members—and indeed this constituted the fundamental object of those, who have become the proprietors of lots. It is due also to the gentlemen, whose public spirit matured the design, to state that it was their primary object to exclude all private speculation and interests from the undertaking, and by a wise and fixed policy to secure all the funds, which should arise from its success, to public purposes of an enduring and permanent character. The Society has sanctioned these views. It was believed that a generous community would foster the design, and by a timely liberality, in the purchase of lots, would enable the Society to make this beautiful Retreat for the Dead at the same time the consolation and just pride of the Living. The Committee have great pleasure in stating that these reasonable expectations have not been disappointed. Mount Auburn has already become a place of general resort and interest, as well to strangers as to citizens; and its shades and paths, ornamented with Monumental structures, of various beauty and elegance, have already given solace and tranquilizing reflections to many an afflicted heart, and awakened a deep moral sensibility in many a pious bosom. The Committee look forward with increasing confidence to a steady public patronage, which shall supply all the means necessary for the accomplishment of all the interesting objects of the establishment.

Relying on this patronage, the committee indulge the hope that the period is not far distant, when by the sale of lots the society will be enabled to enclose all the grounds with a permanent wall; to erect a Temple of simple and classical character, in which the service over the dead may be performed by clergymen of every denomination; to add extensively to the beauty and productiveness of the Garden; and above all, to lay the foundation of an accumulating fund, the income of which shall be perpetually devoted to the preservation, embellishment, and improvement of the grounds. This last object the committee deem of the highest importance to the perpetuity of the establishment; and it cannot be contemplated with too much care and earnestness in all the future arrangements of the Society. In addition to these objects, the committee would suggest the propriety of making arrangements for the admission of water from Fresh Pond into the ponds of the Cemetery, and after passing through them, of conducting it into Charles River.—Such a measure would add to the salubrity of the ponds, as well as improve the general aspect and effect of the whole scenery. It is believed that this measure may be accomplished at a comparatively small expense, whenever the funds of the Society will admit of a suitable appropriation. In the mean time it seems desirable to secure by some preliminary arrangement, the ultimate success of the project.

The Committee would further state, that by the Report of the Treasurer it appears, that the whole number of lots in the Cemetery which have been already sold, is 351, viz. 175 lots in 1832, 76 lots in 1833, and one hundred lots in 1834; and the aggregate sum produced by these sales is $23,225 72-100. The whole expenditures incurred during the same years amount to $75,211 88. The balance of cash and other available funds now in the hands of the Treasurer are $5403 32. The committee are of opinion, that reliance may safely be placed upon the future sales of lots to defray the expenses of the current year; and that, therefore, a portion of the funds now on hand may be properly applied to the reduction of the remaining debts due by the Society.

The committee would further state, that since the month of August, 1833, there have been ninety-three interments at Mount Auburn; eighteen tombs have been built; sixteen monuments have been erected, and sixty-eight lots have been turfed and otherwise ornamented. It is understood that other monuments are in progress, and will be erected in a short time.

The committee would further state, that finding the grounds at Mount Auburn were visited by unusual concourses of people on Sundays, and that the injuries done to the grounds and shrubbery were far greater on those occasions than any other, from circumstances which it is unnecessary to mention, they deemed it their duty, as well in reverence for the day as in reference to the permanent interests of the establishment, and a regard to the feelings of the community, to make a regulation prohibiting any persons except proprietors and their families, and the persons accompanying them, from entering the grounds on Sundays. The effects of this regulation have been highly beneficial. It has not only given quiet to the neighborhood, and enabled proprietors and their families to visit their lots on Sundays under circumstances of more seclusion, tranquillity, and solemn religious feelings; but it has put a stop to many of the depredations, which thoughtless and mischievous persons had been too apt to indulge in, in their recreations on that day. Several other regulations have been made, which experience has shown to be indispensable to the due security and use of the Cemetery. The most important among these is the closing the gates at sunset and opening them at sunrise. And it may be observed of all these regulations, that while they allow a free access to the grounds to all visitors at reasonable times, and in a reasonable manner, they are calculated to prevent any desecration of them under false pretexts, or by secret misconduct.

The committee would further state, that in pursuance of the vote of the Society at their last annual meeting, they made an application to the Legislature of the Commonwealth at its last session, for additional provisions to aid the general objects of the Society. The Legislature accordingly passed an act, entitled "An act in further addition to an act to incorporate the Massachusetts Horticultural Society," which is entirely satisfactory to the committee. They therefore beg leave to recommend, that the Society should, by a formal vote, accept the same.

All of which is respectfully submitted.

JOSEPH STORY.
Chairman of the Committee.

WHITE-WASHING.

The observations below, on the benefits of "White-washing," are taken from a Communication in the Edinburgh Philosophical Journal for July; entitled "Historical account of Experiments regarding the influence of Colour on Heat, the Deposition of Dew, and odours. By James Stark, M.D. Edinburgh.

It is to white-washing that I should attribute much of the good effects that have been found to follow the purifying means generally employed. In such cases I should trust more to white-washing the walls, personal cleanliness, and free ventilation, for destroying or diminishing the effects of supposed pestilential or hurtful effluvia, than any other measures. Acid and other fumigations, except chlorine, only disguise, but do not destroy, the property of the animal effluvia to produce disease.

In the late epidemic cholera here, it is well known that this disease broke out in the village of the Water of Leith, situate a little to the north-west of Edinburgh, and lying on both sides of the stream of that name. Many of the inhabitants were seized with the disease, and fell victims to its severity. If a damp and low situation, with accumulated filth of all kinds, render disease more fatal, this was certainly a place likely to suffer severely, and at first it did so. But the Board of Health with the promptitude for which they were distinguished, quickly got all the filth, so far as practicable, removed, the houses fumigated, and the walls white washed outside and inside. By this means the disease seemed at once to be arrested. Its virulence was much abated, and it gradually declined. The fumigations in this case could only act upon the deleterious emanations in the air at the time; but unless constantly renewed, could not affect the fresh emanations generated from those laboring under the disease. The necessary ventilation must also have speedily carried off the chlorine, in white-washing, on the other hand, although it had no specific influence upon the contagious effluvium, yet, by constantly presenting a reflecting surface, prevented the absorption of the emanations by the walls, and thus tended with moderate ventilation to keep the air of the apartment pure. Dirty-colored walls, on the contrary, would readily, as has been demonstrated, absorb the noxious odours, and as soon as the effect of the fumigation was over, gradually give them out again.

The good effect of white-washing appeared strikingly in another instance at this particular time; for I venture to assert, that if human means had any influence on this disease, Edinburgh owes much of the mildness of its attack to the white-washing of its steep and narrow lanes and closes, the walls of the common stairs, and most of the hovels inhabited by the lowest class of the community,—not to the partial fumigations and sprinklings with chloride of lime; which the first breath of wind carried off. The white-washing of the walls prevented them from absorbing the deleterious emanations, and the currents of air were thus enabled to sweep them away, before they had accumulated to such a degree as to become an active source of disease.

Next, therefore, to keeping the walls of hospitals, prisons, or apartments occupied by a number of individuals, of a *white* color, I should suggest that the bedsteads, tables, seats, &c. should be painted white, and that the dresses of the nurses and hospital attendants should be of a light color. A regulation of this kind would possess the double advantage of enabling cleanliness to be enforced, at the same time that it presented the least absorbent surface to the emanations of the disease.

On the same principle it would appear that physicians and others by dressing in *black*, have unluckily chosen the color of all others most absorbent of odorous colors and other exhalations, and of course the most dangerous to themselves and patients. Facts have been mentioned which make it next to certain, that contagious diseases may be communicated to a third person through the medium of one who has been exposed to contagion, but himself not affected; and in fact the circumstances of infectious effluvia being capable of being carried by medical men from one patient to another, I should conceive one of the means by which such diseases are propagated in the ill-ventilated and dirty habitations of the poor exposed to their influence.

Even in my own very limited experience, I have observed some melancholy instances of the effect of *black dress* in absorbing the hurtful emanations of fever patients in a public hospital; and many facts are incidentally noticed by medical writers and referred to other causes, which I should not hesitate to ascribe chiefly to exposure of this nature. Not to mention individual cases, in the Sessions held at Oxford in July, 1577, "there arose amidst the people such a damp that almost all were smothered." Lord Bacon attributes this effect to the smell of the jail, where the prisoners had been close and nastily kept; and mentions it having occurred twice or thrice in his time, when both the judges that sat upon trial and numbers of those who attended the business, or were present, sickened and died." A singular occurrence related by Sir John Pringle, happened at the Old Bailey sessions in 1650, when four of the judges were attacked and died, together with two others of the counsel, one of the under sheriffs, several of the jury and others, to the amount of about forty in the whole. My explanation of the peculiar fatality of these emanations to the judges, counsel, and jurors, was the peculiar attraction of their official black for the putrid effluvium, as Sir John calls it; and the escape of two of the judges who sat on one side of the Lord Mayor, to the current of air that was in the room not sending the baneful odors in their direction.

USE OF THE TOMATO,

In quickening the action of the abdominal viscera.

Like most persons of sedentary habits, I often am more or less incommoded, and my health impaired by inaction of the stomach and bowels, so as to be under the necessity of resorting to medicine, principally to cathartics. In order to enable my readers perfectly to appreciate what I am about to say of a remedy, this state of the bowels is always in some degree accompanied with a sense of straitness of the chest, and besides a general uneasiness, and lassitude, with the head ache, or some degree of pain in the region of the liver. It seems to me a recurrence of those symptoms that accompany attacks of what is called by physicians, a liver complaint, to which I have been a good deal subject. The appetite instead of being keen becomes imperfect, with a peculiar taste of the mouth, as if something was wanting in the functions of digestion, for which cathartics are only a temporary relief, not a remedy.

The common Tomato, used in making gravy, at once removes this taste of the mouth, in a little time quickens the action of the liver, and removes all the above noticed symptoms and feelings, I regard it as an invaluable article of diet or, if you please, as of medicine, or of medical dietetics. With me it has always been an object of solicitude, to find out such diet, as should supersede the necessity of medicine. Except in pickle, which I cannot use, I eat Tomato, in every imaginable mode of dressing, and find it perfectly adapted to my wants. In the hope of being of some use to others, these facts are stated. The Tomato is of great use to me. It is raised with less trouble than any other vegetable that I have any knowledge of. It was planted six years ago, drops its own seed into the ground, and has produced bushels every year, with no other trouble than once digging the same ground, in spring, and one or two hoeings, on a spot of perhaps six feet square. It makes a good pickle, and is raised with one hundredth part the labor and trouble of an equal quantity of cucumbers. But, one other object remains to be stated.

I incline to the opinion, though without having fully tried it, that the Tomato may be made into a rich sauce, for meat; and be kept through the year, or from season to season of the fruit. The gravy, I know, even in the hottest weather of summer, will keep perfectly unchanged for several days, in a common open dish in the pantry; and this I know, as my cook does not like the article, I have contrived to keep it over when she neglects my directions.

If properly prepared, and bottled and corked, it will certainly keep good in an ice house, or perhaps in a common cellar, or under water, or in a low and uniform temperature. At any rate, if found to be as useful to others as to me, it will be quite desirable to find out how it may be preserved for use. As a pickle kept in brine or vinegar, I could not use it and I am inclined to think that its good qualities would be much diminished, for any one, by this mode of preservation. It seems to me, that of all the articles of diet or medicine that have come to my knowledge, the Tomato acts most directly upon the liver, and thus on bile. Publish this if you please, and let others try it, and make their own observations. I know that several persons of my acquaintance have derived a like benefit from the use of it.

Constitutionally predisposed to a torpor of the liver, and the abdominal viscera, I have through life, been subject to the necessity of using cathartics, until having discovered the good effects of the Tomato. In all cases, except in such above described, my flow of animal spirits has always been uniform, rather abundant than otherwise, sustaining severe mental effort, even to twelve and nineteen hours each twenty-four, for weeks in succession, always without other stimuli than ordinary food and drink. Wine never exhilarates, except as it increases my general health, and ardent spirits always depresses the tone of my mind. How far they may be regarded as peculiarities, I know not, but think proper to state them, for the sake of a clear understanding, and sincere desire to be useful to others.

When afflicted with an inaction of the bowels, headache, a bad taste of the mouth, straitness of the chest and a dull, painful heaviness of the region of the liver, the whole of these symptoms are removed by Tomato sauce; and the mind in the course of some few hours is put into perfect tune like a new violin. These facts certainly merit a narration, and I can but hope they may be of use to many persons. The true plan of life for men of mind, and especially for men of study, and much mental effort, is so to live, as to have our food supply all that is necessary of medicine. A wise man will soon learn to relish what agrees with his temperament, and reject all else, in food and drink. To which I will only add, that much employment of the mind, particularly in men of slow habits of body, and slow action of the bowels, calls for a larger proportion than they generally use, of liquid food or drink.—*N. Y. Farmer.*

IBRAHIM PASHA.

Rev. Wm. M. Thompson, missionary of the American Board in Syria, gives the following sketch of the appearance and character of this celebrated conqueror, in a letter to the Editor of the Cincinnati Journal. The letter is dated Beyrout, January 22d, 1834.

The engrossing topic at present is the arrival of his highness the pasha. For weeks he has been announced every day; but yesterday the roaring of cannon from all the forts proclaimed, in language loud enough, that he had actually arrived. And how did the proud conquerer of the Turks make his entrance? you will inquire. Strange enough, for this country! He came almost alone, in the dress, and with the suite of a private gentleman. In the afternoon we were invited by our consul, to accompany him in a formal visit to his highness. We were ushered into an upper apartment of a private dwelling, neither with ceremony, nor surrounded by guards. At the head of rather a long room sat Ibrahim Pasha, the terror of the east, on a low divan or red velvet cushion with gold fringes. Without rising, he very familiarly invited us to be seated on the divan; and then with careless indifference, proceeded to converse on ordinary topics. After a time, the conversation turned upon his own victories, and then he became all life and animation. He was the chief speaker, and without much modesty celebrated his own great deeds.

His highness exhibited a surprising indifference, or it may be, a haughty contempt of dress and decoration. They differed in nothing from the ordinary clothes of respectable servants. He wore a red wollen cap on his head, precisely similar to those of servants, and his other dress was of a coarse looking material, and worn threadbare in some places. This is the man who holds the purse of every person in Syria, and can turn it inside out with a word. He was originally of the ordinary size, but has now become corpulent; in other words, bloated. A high forehead traversed by many prominent veins, is slightly printed over with the footsteps of that terrible scourge, the small-pox. Here he binds up wrath in tight drawn kinks, or over his keen and steadfast eye, he throws a dark and angry cloud; then, in a moment, as the topic turns, his ample face radiates in smiles, or is convulsed with hearty laughter. There is something marked about him, which having once seen, you recall with ease. He looks a king, and was manifestly formed to command. But —I would there were no such heavy disjunctive in the case—but, this is the man whose hellish cruelty to the wretched Greeks, made every ear to tingle, and sunk like lead into every christian, every benevolent heart. I could not chase away the ugly phantom of slaughtered mangled thousands, which seemed to haunt his very presence. The following anecdote is related of his boyish sports. The servants in Egypt carry water from the river or cisterns in large leathern bottles slung on their backs. And it is said, that when quite a boy, Ibrahim was accustomed to amuse himself by shooting from his father's palace at these bottles. His object was to make the poor servant lose his water and his labor, but sometimes he would miss aim, and then blood instead of water would flow. More than once, I found myself revolving the question —is this jolly fellow, 'full of fat, power, and fortune,' the cruel boy of Cairo, the fiend like scourge of Greece?

It is generally thought, in Europe and America, that Ibrahim is every where hailed as a deliverer. It is high time that the truth were known. No where is such wretchedness and poverty, as in the rich valley of the Nile: no man is so heartily cursed by all Syria and Lebanon, as the pasha of Egypt. He is almost the only merchant in the country, and holds his universal monopoly with an iron gripe. You may depend upon it, that nothing but a strong army, well drilled in European tactics, holds Lebanon and Syria in obedience one hour. But this power he has at his command, and so skillfully disposed through the country and mountains, that opposition dare not peep, nor discontent utter his murmurs. Our hope is, that the hard necessities of war being past, the pasha will direct his strong arm, and enterprising mind to the improvement of the country, and the happiness of his people. As the expenses become less, he will moderate his exorbitant and cruel exactions, and drop the ruinous system of monopoly. I think we have some reason to hope, that he will introduce manufactures, improve the roads and means of conveyance, and at least, will not discourage general education. The utmost that religion, religion of any kind can expect from him, is, to be let alone; and I greatly fear that a small bribe would destroy this security. He, no doubt, is an infidel, and his army with him cares no more about Mohammed than Christ. Instead of the orthodox Islam creed, God is God and Mohammed is his prophet, the soldiers sing in profane mockery —Mohamed Ali is God, and Ibrahim is his prophet. Nothing is to be hoped from such men, but contamination and pollution. In point of fact, the army carries with it the foulest corruption of morals. From this to persecution is but one short step, which would be taken instantly, if religion had influence enough to oppose their brutal passions. At the present time the native christians are hard pressed with such taxes as were never extorted from them before; while the cruel monoply of silk and grain takes away their only means of raising money. But alas! this persecution is not for righteousness' sake: that which 'exalteth a nation' has long since departed, and left this people to suffer the 'reproach' of sin. We dwell in peace at present, although the din of war is every day sounding in our ears; and we esteem it a great mercy that our labors are not interrupted either by sickness or revolution. Our dear brother Smith, who has just arrived from Armenia, stated that the Arabic congregation on last Sabbath was the largest native assembly he had ever seen. Many hear; all we need, is the Holy Spirit to breathe on these dry bones, and they shall live.

BALLOONS.

Almost the only purpose to which balloons have been applied with any prospect of success, is that of military *reconnaissance.* The victory of Jourdan over the Austrians at Fleurus in 1794, has been attributed principally to the accurate information obtained of the enemy's movements, &c., by a balloon sent up for the purpose, under the management of the celebrated Guyton Morveau. These balloons placed under the control of eminent scientific individuals, the manipulations were every way most perfect and complete.

We have but two ascensions on record productive of any benefit to science. The first that of Biot and Gay-Lussac and the second the ascension of Gay-Lussac alone. The result of these aerial observations satisfactorily proved the deep source and wide extension of terrestrial magnetism, and the identity of the composition of the atmosphere at a vast altitude, and that the air brought from the elevation of 21,735 feet above the earth, has the same constitution as that collected at a short distance from its surface. —The facts noted by Gay-Lussac relative to the state of the thermometer at different heights, fully confirmed the laws assigned by theory for the gradations of atmospheric temperature.

These were individuals of the highest scientific attainments, impelled by their devotion to knowledge to undertake these hazardous expeditions, and even under their guidance and control the results were far from proving commensurate to the expectations.

For some time past the vast projects which were once entertained, respecting balloons, have been enjoying the sweet slumbers of oblivion in Europe. We can anticipate no happier results from their revival in this country. It must be conceded that no single ascension of the multiplied ones which have taken place here, has added a single result favorable to science.—*National Gazette.*

GOV. LIVINGSTON'S CREED.

"I believe the scriptures of the Old and New Testaments, without any comments or human explanations but my own: for which I should doubtless be honored with martyrdom, did I not live under a government which restrains that fiery zeal which would reduce a man's body to ashes for the illumination of his understanding.

"I believe that the word *orthodox* is a hard, equivocal, priestly term, that has caused the effusion of more blood than all the Roman emperors put together.

"I believe that to defend the Christian Religion is one thing, and to knock a man on the head for being of a different opinion, is another thing.

"I believe that he who feareth God, and worketh righteousness, will be accepted of him, though he refuse to worship any man or any order of men into the bargain.

"I believe that a man may be a good Christian though he be of no *sect* in Christendom.

"I believe that our faith, like our stomachs, may be overcharged, especially if we are prohibited to *chew* what we are commanded to *swallow.*

"I believe that the virulence of some of the clergy against my speculations proceeds, not from their affections to Christianity—which is founded on too firm a basis to be shaken by the freest inquiry, and the Divinity of which I sincerely believe, without receiving a farthing for saying so—but from an apprehension of bringing into contempt their ridiculous claims and unreasonable pretensions, which may justly tremble at the slightest scrutiny."

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